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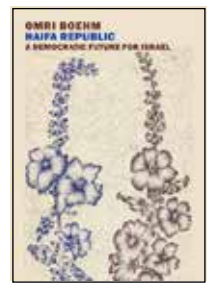

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WASHTENAW JEWISH NEWS

September 2022 Elul/Tishrei 5782/5783 Volume XXII Number 1 FREE

Elul gets us into the Rosh Hashanah mindset

By Gabrielle Kaplan-Mayer, originally published on Kveller

The month of Elul (August 28 through September 25) is here! It's a time leading up to Rosh Hashanah when we have the opportunity to tune in to our spiritual concerns, reflect on our dreams and challenges over the year that's gone by, and consider areas for change and growth in the coming new year.

I didn't grow up with an awareness of a month of preparation leading up to the High Holy Day season. But in discovering Elul as an adult, I embrace this time for spiritual reflection, and I've noticed how it's deepened my experience of the holiday season. The personal work of Elul feels like the rehearsal period for a play, or the warm-up exercises before a sporting event — it's the energy and dedication put in before the big day(s) that deepens the ritual experience of Rosh Hashanah worship.

Given the fullness of our metaphorical plates, are there ways to make time for spiritual reflection in this particular moment? Absolutely! I believe that spiritual practice can be infused into our busy and sometimes uncomfortable lives — it doesn't require us to escape to a retreat center or ignore the realities that we face on a regular day. My experience is that taking a little bit of time and space for spiritual practice can actually give us renewed strength, energy and self-compassion as we navigate this new year.

Here are five ways that — no matter how busy or restless — we can make some time and space for Elul reflection this year.

Make a special playlist.

Music is one of the most immediate ways that I access my deepest feelings and spiritual connections. I make playlists for occasions like holidays and birthdays, and I listen to them while I'm doing during chores like walking my dog, folding laundry or chopping vegetables for dinner — essentially, times when I can tap into the music's energy and message. Spotify and other streaming services already have playlists for Elul with soul stirring songs that help me think about the big questions.

Reach out to loved ones.

Elul is a month to consider our connections to our spiritual lives as well as to friends, family and community. During these past pandemic years, so many social connections were interrupted, and many, many people experienced isolation on a level they had never experienced before. If you have a friend you've lost touch with and have been meaning to check in on, this time is a great moment to send

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Apples & Honey at the JCC welcomes the Jewish holiday season

Ariella Monson, Jewish Community Center of Greater Ann Arbor

Apples & Honey and Lots, Lots More is back! This fun-filled, community-wide celebration of Rosh Hashanah, the Jewish New Year, will return to the Jewish Community Center of Greater Ann Arbor on Sunday, September 18, from 2 to 5 p.m. Thanks to our sponsors Camp Tavor, B'nai Brith Youth Organization (BBYO), Jewish Family Services, and Jewish Federation of Greater Ann Arbor, this event is free to our community families and members.

Apples & Honey will host a variety of activities, including a Trackless Train, photo booth, and large board games to play! The JCC's Early Childhood Center will be selling high holiday treats from the Bake Station, so come early and purchase your challahs, apple cakes, and more. Attendees can also cool off with shaved ice from the Kona Ice Truck.

Sunday, September 18, 2022, 2-5 P.M.
Outside at the JCC!
Apples & Honey, and Lots, Lots, More!
jccannarbor.org
Activity Partners:
Ann Arbor Reconstructionist Congregation, Ann Arbor Orthodox Minyan, Beth Israel Congregation, BBYO Michigan Region, Chabbad of Ann Arbor, Camp Tavor, Camp Young Judaea Midwest, Catholic Social Services, Hebrew Day School of Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Jewish Federation of Greater Ann Arbor and Temple Beth Emeth
Thank you to our sponsors:
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Thank you to our sponsors and partnering organizations who will be providing an array of holiday-themed activities and information: Ann Arbor Reconstructionist Congregation, Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad of Ann Arbor, Camp Young Judaea Midwest, Catholic Social Services, Hebrew Day School of Ann Arbor, Jewish Cultural Society, Jewish Federation of Greater Ann Arbor, and Temple Beth Emeth.

There is no cost to attend this event. However, the JCC asks that attendees register in advance for planning purposes. Registration is available at www.jccannarbor.org, or contact the JCC at 734.971.0990 to register your family. Please note that we will be following the Washtenaw County's Health Department rules and policies for COVID regulations. ■

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From the Editor

This chock-full issue is my fourth time through a High Holiday edition of the WJN. I'm still new but getting the hang of it. The WJN website, washtenawjewishnews.org, has a reader survey. I read it and encourage you to fill it out.

I really appreciate how efficiently all the local organizations communicated with me about their High Holiday service plans and upcoming events. And I'm especially pleased to include Ellen Stone's poetry, Mitchell Rycus' fiction, and book reviews by Avi Eisman and Alfred Gourdji alongside local news and events. Newspapers, though limited in many ways, can include so much from so many!

Clare Kinberg

Over the past few months, I've developed a practice of listening to Judaism Unbound podcasts while chopping vegetables for dinner or doing other mundane work (like updating the WJN mailing list: reminder, send me your changes of address). There are over 350 podcasts in which Dan Libenson and Lex Rofeberg interview innovative Jewish thinkers and artists. Every podcast I've listened to has been enlightening and I'm very excited to participate in their Elul programming this year. Check it out here: www.judaismunbound.com/elul2022. If you do, I'd love to hear your reflections on any of what you've heard.

I hope the news, reviews, reflections, poetry, advertisements, and other information included in this WJN are helpful to you through this month of Elul and the Days of Awe.

My best wishes to you for a year of safety, growth, and joy.

Shana tova! ■

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Join us for the High Holidays at Hillel
Rosh Hashanah | Sept. 25 - 27
Yom Kippur | Oct. 4 - 5
Featuring Reform, Conservative, and Orthodox services at Hillel & on campus.
Detailed schedule to come.

For information & ticketing, visit michiganhillel.org.

WASHTENAW JEWISH NEWS

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Maya Barzilai begins term as director of Frankel Center

Jillian Luciow, Frankel Center for Judaic Studies

Maya Barzilai began her term as director of the Jean and Samuel Frankel Center for Judaic Studies on July 1. Barzilai is Associate Professor of Hebrew literature and Jewish culture at the Frankel Center and in the departments of Middle East Studies and Comparative Literature. She has been a member of the Frankel Center faculty since 2009, served as Associate Director of the Center for three semesters, from winter 2019 to winter 2020, and served as co-head fellow of the Frankel Institute during the 2020–2021 "Translating Jewish Cultures" theme year. She will be working with the 2022–23 co-head fellows, Dr. Ruth Tsoffar and Dr. Ella Shohat, on the upcoming theme year, "Mizrahim and the Politics of Ethnicity." The incoming cohort of fellows will comprise both scholars-in-residence in Ann Arbor and scholars working remotely this fall and will offer both virtual and in-person public events throughout the academic year.

Barzilai expresses her enthusiasm as she steps into her new role, "I am very fortunate to fill this leadership role as the Frankel Center continues to expand and thrive, owing to the efforts and creativity of our previous directors.

"The Frankel Center and Institute see it as their mission to tackle the pressing issues and questions of current scholarship in Jewish studies and of our times more generally. In this vein, our public programming and course offerings underscore multiple Jewish frameworks for contending with current political, social, and legal issues and bring to the foreground underrepresented groups and voices within Jewish studies.

"I am especially happy to have the support of an incredible team: our chief administrator, Cheri Thompson, soon to celebrate 18 years of committed and outstanding work at the Frankel Center; our enthusiastic and knowledgeable student service coordinator, Sarah Kuljian; our events and public relations coordinator, Jillian Luciow, without whom our publication *Frankly Speaking* and every other invitation and event at the Frankel Center and Institute would not be possible; and, last but not least, Michele Fleming, our new executive assistant.

"I really look forward to a productive and stimulating year at the Frankel Center and Institute."

Maya Barzilai's scholarship explores the development of modern Hebrew literature through practices of translation, adaptation, and cultural exchange, primarily with German literature. Her first book, *Golem: Modern Wars and Their Monsters*, appeared in 2016 from NYU Press. It received the Jordan Schnitzer Book Prize (2017) in the category of Jewish Literature and Linguistics. Her book, *Golem, How He Came into the World*, an in-depth study of Paul Wegener's 1920 Weimar film classic, was published by Camden House in 2020.

Barzilai is currently completing a book entitled *Translation Beyond Zionism: The Politics of Emotion in German-Hebrew Literary Exchanges*. The book explores early 20th-century translation between German and Hebrew (and vice versa), uncovering the intense debates around the value and significance of translation within a Zionist framework. Barzilai comments that her "work offers a vocabulary of emotions and attitudes — fondness and love, loss and sorrow, empathy and disavowal — that brings into relief the political and cultural stakes of translation between Hebrew and German."

The Frankel Center for Judaic Studies is excited to welcome Maya Barzilai as Director. ■

LSA JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES UNIVERSITY OF MICHIGAN

A Jewish Race Scientist in Twentieth-Century Britain

Todd M. Endelman, Professor Emeritus, University of Michigan

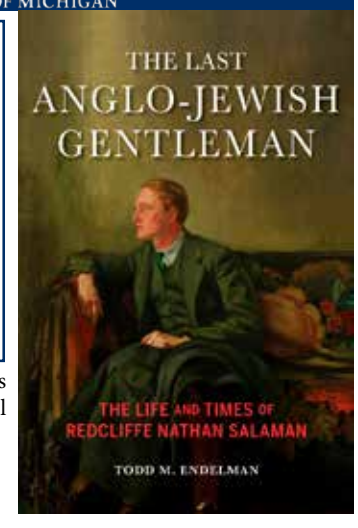
September 22, 12pm

Hybrid Event

South Thayer Building Room 2022

Zoom registration:

https://myumi.ch/RWNV4



All events are free. If you have a disability that requires a reasonable accommodation, please contact the Frankel Center office.

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Ann Arbor Area High Holiday Services 2022/5783

ROSH HASHANAH	Erev Sunday 9/25	Monday 9/26	2nd Day Tuesday 9/27
Ann Arbor Orthodox Minyan (AAOM)			
Services at Hillel			
Mincha/Maariv	7:10 p.m.		
Morning		9 a.m.	
Evening		7:10 p.m.	
Morning			9 a.m.
Ann Arbor Reconstructionist Congregation			
Check aarecon.org for updates			
Erev Rosh Hashanah	7 p.m.		
Morning Service		10 a.m.	
Children's Service		10:30 a.m.	
Tashlich (Walk JCC to Mallet's Creek)		4 p.m.	
Beth Israel Congregation			
Check website for updates bethisrael-aa.org			
Erev Rosh HaShanah and Dessert Program	8p.m.		
First day Shacharit		8:30 a.m.	
Youth Programs		10 a.m.	
Tashlich and Mincha (location TBA)		4 p.m.	
Shacharit Day 2			8:30 a.m.
Youth Program			10 a.m.
Mincha and Ma'ariv.			7:30 p.m.
Chabad House			
Afternoon/Evening Services	7:00 p.m.		
Morning Service		9:45 a.m.	
Sounding of the Shofar and festive meal		11:30 a.m.	
Afternoon Service and Tashlich		4 p.m.	
Evening Candle Lighting		After 8:09 p.m.	
Morning Service Day 2			9:45 a.m.
Sounding of the Shofar			11:30 a.m.
Afternoon/Evening Service			7:00 p.m.
Hillel			
Reform (Palmer Commons)	7 p.m.		
Conservative (Hillel)	7 p.m.		
Reform (Palmer Commons)		10 a.m.	
Conservative		9:30 a.m.	
Conservative evening (both nights)		7:30 p.m.	
Conservative Day 2 Morning			9:30 a.m.
Jewish Cultural Society.			
Rosh Hashanah at the JCC	7 p.m.		
Tashlich (at Island Park)		4:00 p.m.	
Pardes Hannah			
Zoom see pardeshannah.org unless noted			
Candle Lighting and Kiddush	7:15 p.m.		
Day 1 service		10 a.m. to 12:45 pm	
Day 2 service (in person outdoor lunch)			10 a.m. to 12:30
Temple Beth Emeth			
Check templebethemeth.org for Live-Stream links.			
Erev Rosh Hashana Service	8 p.m.		
Traditional Service (hybrid)		10:45 a.m.	
Pre– Reader in the Core (downstairs)		9 a.m.	
Family Service (Virtual)		9 a.m.	
Family In person and livestream		10:30 a.m.	
Shofar blowing, Tashlich and picnic at Furstenberg Nature Area		5:00 p.m.	

YOM KIPPUR	Erev Wed. 10/4	Thursday 10/5
Ann Arbor Orthodox Minyan (AAOM) at Hillel		
Kol Nidre (late minha at 6:30 p.m.)	6:50 p.m.	
Morning		9 a.m.
Neila		6:40 p.m.
Break the fast at Hillel		7:51 p.m.
Ann Arbor Reconstructionist Congregation		
Kol Nidre Candlelighting.	6:45 p.m.	
Yom Kippur Morning and Torah service		10 a.m. to 12:30 p.m.
Children's Service		10:30 to 11:30 a.m.
Afternoon workshops 2 sessions		1:30 to 3 and 3 to 4:30 p.m.
Yizkor		5 to 6:30 p.m.
Neilah		6:45 p.m. to Final shofar 7:48 p.m.
Beth Israel Congregation		
Kol Nidre	7 p.m.	
Teen Program (after Kol Nidre)	~ 7 p.m.	
Shacharit		8:30 a.m.
Youth Programs		10 a.m.
Group Discussion		4:30 p.m.
Mincha/Neila		5:30 p.m.
Break-the-fast		8:00 p.m.
Chabad House		
Candlelighting	6:53 p.m.	
Evening Service	6:45 p.m.	
Fast begins	7:11 p.m.	
Morning Services		9:45 a.m.
Yizkor Memorial Services		12:30 p.m.
Afternoon/Evening Service		5:30 p.m.
Fast ends		7:50 p.m.
Hillel		
Reform Kol Nidre (League)	7 p.m.	
Reform Morning (League)		10 a.m.
Conservative Kol Nidre (Hillel)	6:45 p.m.	
Conservative Morning		9:30 a.m.
Yizkor (Reform and Conservative)		5:45 p.m.
Conservative Mincha/Neilah		6:15 p.m.
Reform Concluding (Hillel)		7 p.m.
Break Fast		7:51 p.m.
Jewish Cultural Society		
Kol Nidre at the JCC	7 p.m.	
Yom Kippur at the JCC		2 p.m.
Break– the– Fast at the JCC		6 p.m.
Pardes Hannah		
Kol Nidre	6:30 p.m.	
Shacharit and Torah Reading		10 a.m.
Unetaneh Tokef & Meditative Avodah		2 p.m.
Mincha Moment, Walking Meditation and Gentle Embodied Practice		4 to 5 p.m.
Yizkor and Neilah		5:30 p.m.
Temple Beth Emeth		
Kever Avot ArborCrest 10/2 11 a.m.		
Kever Avot Washtenong 10/2 11 a.m.		
Kol Nidre	8 p.m.	
Morning Service		10: 45 a.m.
Pre– Reader in the Core downstairs		9 a.m.
Family Service hybrid		9 a.m.
Study Session with Rabbi Whinston		1 p.m.
Afternoon Service		4 p.m.
Yizkor/Neilah		6 p.m.
WTBE Break-the-fast		after Neilah

Rabbi Debra Rappaport joins AARC for the High Holidays

Emily Eisbruch, special to the WJN

The Ann Arbor Reconstructionist Congregation (AARC) is delighted to announce that Rabbi Debra Rappaport will lead our High Holiday services for the fall of 2022 (Hebrew year 5783). The AARC is a welcoming Jewish community with musical, participatory, and egalitarian services. The Rosh Hashanah and Yom Kippur services are held at the First Unitarian Universalist building on Ann Arbor Saline Road, with an online option also available. AARC services are ticketless and free to all; a contribution is requested from non-members.

Since her ordination from the Reconstructionist Rabbinical College in 2007, Rabbi Debra has served two congregations: B'nai Vail Congregation in Vail, Colorado, and Shir Tikvah in Minneapolis, Minnesota. She is co-chair of the Minnesota Rabbinical Association and served as co-chair of the Reconstructionist Rabbinical Association Bi-Annual Convention in March 2022. Before becoming a rabbi, Rabbi Debra had a career in sales, marketing, and change management, earning an MBA from the Wharton School in 1990.

Rabbi Debra's warm communication style was on display as she introduced herself to the AARC community with this message: "I use she/her pronouns, and I share a home overflowing with plants with my husband Bobby Zelle and our fierce funny cat Ozi. I'm really excited to be with you this High Holy Days season! Though we don't really know each other yet, I have been moved by the way the AARC values member engagement at every level."

"One of the reasons we picked Rabbi Debra was her clear desire and ability to collaborate with us," comments longtime AARC member Deb Kraus, who is coordinating many elements of the high holiday services. "From the get-go I felt Rabbi Debra was going to be an amazing co-collaborator. The whole experience has been amazing so far and this is shaping up to be our most participatory set of services *ever*. All that with another very steady, learned rabbi at the helm pulling it all together. I personally can't wait to be at our services this year."

Workshops around the high holidays

In addition to leading Rosh Hashanah and Yom Kippur services for the AARC, Rabbi Debra will lead several workshops around the high holidays. A first workshop was held on July 31 for a Kavanot (intentions) team. In September, Rabbi Debra will lead three adult education workshops via Zoom on these Thursdays, September 15, 22, and 29, to help the community get spiritually ready for the holidays. Below is the description of the three September workshops, in Rabbi Debra's own words:

"We approach the High Holy Days during the Hebrew month of Elul. ELUL is referred to as an acronym for Ani L'Dodi V'Dodi Li (Song of Songs 6:3). 'I am drawn to my Beloved and my Beloved is drawn to me.' And so we begin with love as the foundation and container of the hard work of teshuvah, aligning our actions with our values."

Here are three opportunities to learn and reflect in community with Rabbi Debra Rappaport. Each one stands alone; each speaks to a different big question of the season. Each session supports participants in preparing our hearts to arrive at the High Holy Days with clear(er) intentions. The focus is on text-based reflection (in English), so the sessions will be inclusive of all, regardless of Jewish background. Please rsvp to info@aarecon.org for the Zoom link.

Thursday, September 15, 7–8:15 p.m.
Turning inward, Teshuvah (turning, returning): How can the teachings of the season support our cheshbon ha-nefesh (taking an account of the state of our souls) and our teshuvah (making reparations and to our highest selves)?

Thursday, September 22, 7–8:15 p.m.
Reaching outward, Din V'Rachamim (Justice/Judgment & Mercy/Compassion): What are the implications of the Rosh Hashanah image of a heavenly court in which perfect justice is weighed against compassion and forgiveness?

Thursday, September 29, 7–8:15 p.m.
Confessing together, Al Chet: By Yom Kippur, we are to have made amends with those whom we've harmed. What, then, is the significance of the confessional words we recite together on Yom Kippur? Why do we recite as a community when we didn't necessarily commit all the transgressions? Do the traditional words convey all we need to say at this moment in history?

Dates and times for AARC high holiday services are available in this issue of the Washtenaw Jewish News and on the Ann Arbor Reconstructionist Congregation website. Please visit https://aarecon.org/ ■

Beth Israel September events

Motown Shabbat
Friday, September 9, 6 p.m.
Join Beth Israel for an all-ages experience of the music of Motown and the Shabbat liturgy interwoven together for inspiration and new perspectives! Rav Nadav and Neil Alexander will feature the music of Marvin Gaye, The Temptations, Stevie Wonder, and The Four Tops.

Beth Israel Reads People Love Dead Jews
You're Invited to Discuss: Is this True, How So, and Why?
Sunday, September 11, at 12 p.m.
Author Dara Horn captured the book world's attention with the most provocative title of 2021, *People Love Dead Jews: Reports from a Haunted Present*. On Sunday, September 11, at noon, Beth Israel Reads will dive into her unique approach to the dissonance between the antisemitism and animus expressed toward living Jews and the fondness and nostalgia with which we are regarded once dead and gone. With her frank and factual look at this phenomenon, Horn clearly earns the book's tagline, "A startling and profound exploration of how Jewish history is exploited to appease the living." Additionally, *People Love Dead Jews* enjoys broad literary recognition: it is designated a *New York Times* Notable Book of the Year, and Best Book of the Year by several entities, including the *Wall Street Journal*, *Publishers Weekly*, Chicago Public Library, and *Kirkus Reviews*. It also won the National Jewish Book Award for Contemporary Jewish Life and Practice. Register for Beth Israel Reads' facilitated virtual/zoom book discussion and be part of what certainly will be a timely and productive conversation. A donation of up to $10 would be appreciated but is not required for registration.

Talmud Study with Rabbi Dobrusin (via Zoom)
Monday, September 12 and 19, 4 p.m.
All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. Since we will begin a new section of text this is a great time to join the class! The text which we will be studying comes from the tractate Bava Kamma and begins with the question of the limitations of an individual's liability for injuries suffered by others. As is typical of Talmud, the discussion then moves into various other questions of responsibility to others in the community. We invite you to join the group as we continue our study of the unique world of Talmud. The Zoom link can be found on the Beth Israel webpage www.bethisrael-aa.org.

Selichot Study Program with Rav Nadav and Service
Saturday, September 17 at 8 p.m. — Program
Saturday, September 17 at 8:45 p.m. — Service
Join Beth Israel as we begin the High Holidays with Selichot. Rav Nadav will lead a Selichot study session beginning at 8 p.m. followed by the Selichot service at 8:45 p.m. All are welcome to join us for this special evening.

Theology Book Club – Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

Erev Rosh Hashanah Family Event with Kid's Tashlich (Gallup Park)
Sunday, September 25, 11 a.m.
Join Beth Israel at Gallup Park for a celebration of Rosh Hashanah including songs, fun activities, and a kid's Tashlich. Watch the BIC website for more details.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan – virtual only
Sunday–Thursday, 7:30 p.m.

Friday Evening Services – in person and virtual
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual
Saturdays, 9:30 a.m. ■

AA Reconstructionist events in September

For more information about services or events or to receive zoom links, please email: aarcgillian@gmail.com
Ann Arbor Reconstructionist Congregation website: aarecon.org

Second Saturday Morning Shabbat Service.
September 10, 10 a.m.–12 p.m.
This is a hybrid Shabbat Service led members of our congregation at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event.

AARC Book Group
September 11, 11:30 a.m.–1 p.m. on Zoom.
We will be reading *The Lawgiver: A Novel* by Herman Wouk. Please email Greg Saltzman for more information: gsaltzman@albion.edu.

Elul Workshops
September 15, 22, and 29, led by Rabbi Debra Rappaport, our guest rabbi. Please go to the AARC website, aarecon.org, for more information.

Fourth Friday Kabbalat Shabbat
September 23, 6:30 p.m. This is a hybrid service at the JCC led by members of our congregation. Everyone is welcome!

AARC High Holiday Service information can be found in the list of Ann Arbor congregation services posted elsewhere in this issue. ■

Celebrate the High Holidays with the Jewish Cultural Society

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- Jewish Family Services of Washtenaw County
- Jewish Federation of Greater Ann Arbor
- Michigan Hillel
- Temple Beth Emeth

To learn more, contact either a Legacy team member from any of these partner organizations or Osnat Gafni-Pappas, LIFE & LEGACY Manager at 734-773-3538 or email osnat@jewishannarbor.org

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How Will You Assure Jewish Tomorrows?

Shared Society series: Hand in Hand schools

Liora Rosen, Israel & Overseas Program Manager Jewish Federation of Greater Ann Arbor

No one is born hating: Hate, fear, mistrust, and discrimination exist in a space where there is no personal interaction between people. It is hard to hate or fear someone with whom you've shared a meal, celebrated joys, or cried over misfortunes. When we think of a shared society, especially in the context of Israel, we often think of Jews and Arabs, or Israelis and Palestinians, but there are many aspects of the society in which inequality, discrimination, and inequity persist, and many Israeli NGOs are focused on addressing these issues.

In this coming year, we'll introduce you to some of Federation's partner organizations in Israel. Reflecting our Federation's values of Tzedakah, Community, Tikkun Olam, Sustainability, Responsibility (Kol Israel), Chesed / Compassion, and Collaboration, these organizations are working hard to build a more inclusive, diverse, equitable, and integrated Israeli society. Federation is proud to share in their vision and support their work.

This is the first of five articles in the Shared Society Series.

Hand in Hand: A Beacon of Hope for the Future

Hand in Hand is transforming Arab-Jewish relations in Israel through the power of shared living. When people live and learn together every day in Hand in Hand schools and communities, it creates a daily practice of a shared society. This is evident in Hand in Hand students, alumni, families, communities, government officials, and media. Each one of these groups on its own makes a difference — and the sum total demonstrates to the broader Israeli society that it is possible to live together as equals.

Based on an old Israeli law, children in Israel go to separate schools based on religious affiliation: secular Jewish kids go to one school, religious Jewish students to another, and Druze and Arab students to their own schools. The schools, children, and their families rarely interact with each other, contributing to deep-rooted intergenerational divisions and mistrust, if not outright hatred.

Hand in Hand students are unique. Launched in 1997 with 50 children, today, over 2,000 Arab and Jewish students from ages 3–18 are learning together in seven bilingual, multicultural immersive schools throughout Israel. They study together in a values-infused environment where equality, tolerance, and togetherness are the norm — day after day, year after year. They are equipped with a strong sense of mutual respect and are empowered to go out and change society. Over 500 students have graduated from Hand in Hand schools. This new generation of alumni is armed with a passionate commitment to social action, a finely honed sense of empathy, a nuanced understanding of society, and the uncommon experience of having already lived the values of mutual respect and equality. They are ambassadors for shared living, bringing change wherever they go; the Israel Defense Force, their universities, service institutions, and workplaces.

Jewish and Arab students from one community at Hand in Hand

What makes Hand in Hand schools remarkable is that behind every student is a family making the conscious choice to educate their children in a mixed Jewish-Arab school. This collective force of thousands of families, living their values of equality despite the conflict, is helping to create a new way of life in Israel. This new way of life plays out in their homes, with their friends, family, local communities, and places of work. Parents at the school are politicians, judges, lawyers, policy makers, academics, artists, teachers, home makers, and much more. And they take the transformation they experience at Hand in Hand wherever they go, changing the norms in the world around them to be more inclusive and equal.

Hand in Hand staff and community members work closely with city administrators and Ministry of Education officials in each location where they open and operate schools. Staff members present the Hand in Hand story at professional conferences countrywide and advise municipalities on how to bring values of pluralism, tolerance, and Jewish-Arab understanding into other schools across Israel. Many public officials impacted by their engagement with Hand in Hand have gone on to enact policies such as offering forms in two languages and encouraging local businesses to offer Arabic translations. Each year this impact widens, furthering the journey toward a more inclusive and equitable society.

The Hand in Hand movement has also established flourishing adult communities around each of the schools. These communities live, learn, and celebrate together throughout the year, impacting the cities where they operate and the country as a whole. For example, in locations where there is a Hand in Hand school, bilingual children's programming has spread to other institutions like libraries and day care centers. Community centers partner with them to create programming for integrated Arab-Jewish audiences, and Hand in Hand community members are an active voice for bringing equality to local neighborhoods and to Israeli society more broadly. These communities are making changes today to build a more equal society for the next generation.

For their work in promoting multiculturalism and understanding, for creating and living a shared value and equitable society, and for planting seeds for peace in a new generation, Hand in Hand was awarded the 2021 Global Pluralism Award in recognition of their outstanding achievement in promoting inclusion worldwide. And because they reflect so many of the values that the local Washtenaw County Jewish community holds dear, the Jewish Federation of Greater Ann Arbor is proud to support their efforts through community member contributions to the Annual Community Campaign.

For more information about Hand in Hand or other Israel/Overseas allocations, please contact Liora Rosen, liora@jewishannarbor.org. ■

Federation Major Gifts Event to focus on overseas impact

By Paige Swanson and Eileen Freed, Jewish Federation of Greater Ann Arbor

The Jewish Federation of Greater Ann Arbor kicks off the 2023 Annual Community Campaign with its Major Gifts Event, Wednesday, September 21, at 6:30 p.m. at the Washtenaw Golf Club. Participants will be offered a virtual option to view the program by Zoom.

The Major Gifts Event, chaired this year by Jennifer Lewis and Marc Bernstein, is an annual gathering of Federation's most generous donors, LIFE & LEGACY® Society members, and local community leaders. During the event, participants learn more about the impact of their support and are given the opportunity to make a pledge or gift to boost the start of the campaign year. The program will include plenty of time for post-summer schmoozing and will feature sampling of wines from some of Israel's most interesting wineries.

"We're honored to serve as chairs of this year's event and look forward to connecting with members of the community, enjoying great Israeli wines, and being moved by our speakers," said Jenny and Marc.

The program for this year's event will focus on Federation's overseas impact, particularly in addressing the needs caused by the Russian invasion of Ukraine and on the aliyah, absorption, and integration of Israel's Ethiopian community. Speakers include Jeff Schoenfeld, Chair of the Israel and Overseas Committee of the Jewish Federations of North America (JFNA), and Sigal Kanotopsky, Northeast Regional Director of the Jewish Agency for Israel (JAFI). Mr. Schoenfeld will provide context around the work of the Federation system in supporting global Jewry and a strong shared civil society in Israel and will engage in a conversation with Ms. Kanotopsky who immigrated to Israel from Ethiopia in 1983, at the age of seven.

Sigal Kanotopsky

Jeff Schoenfeld

Prior to her role at the Jewish Agency, the first Ethiopian Israeli to hold a regional director post, Ms. Kanatopsky had a long career of activism on behalf of immigrants and other struggling populations. She served as Deputy Director General for Resource Development at MAOZ and as CEO of "Olim Be'yachad," an NGO acting to change perceptions and eliminate racism within Israeli society through employment and media. She has been recognized as a leader in social change, receiving awards such as the Rappaport Prize for women leading breakthroughs and selected as one of the 50 most socially influential leaders in 2018 by the Yediot Aharonot national newspaper.

Over the years, Ms. Kanatopsky developed a keen understanding about the ways in which the Jewish Agency and North American Jewry have helped bring Ethiopians to Israel and says that "Working with the Jewish diaspora for me was always a dream."

Prior to his current volunteer role at JFNA, Mr. Schoenfeld was President of UJA-Federation of New York. He continues to be involved in his local community, serves as a member of the Board of Governors of the Jewish Agency, and sits on the Boards of the Jewish Funders Network, amfAR, a leading cure-focused global HIV/AIDS research organization, and the NPR Foundation. He is Partner and Head of Global Institutional Business Development and Relationship Management at Brown Brothers Harriman.

The 2022 Annual Community Campaign, chaired by Babette Levy Daskin and co-chaired by Josh Sukenic, raised over $1.5 million — the largest amount since 2008 — which was allocated to Federation's local and overseas partners. A full report Federation's 2022 impact will be available in its upcoming Community Impact Report. The 2023 campaign, which runs from September 1, 2022, to May 31, 2023, is chaired by Josh Sukenic and his co-chair Larry Adler. "I'm excited to build on the success of last year's campaign," said Josh. "I'm eager to continue to engage our major donors in even more giving opportunities and reach new donors to continue building our strong, connected, vibrant Jewish community."

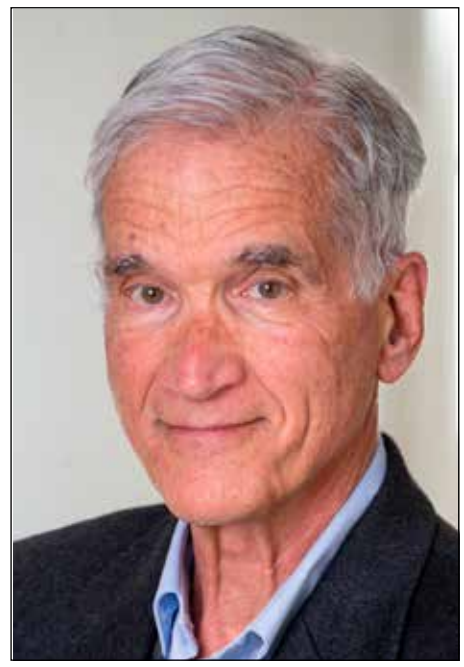
For more information about the Major Gifts Event or the 2023 Annual Community Campaign, contact Paige Swanson, paige@jewishannarbor.org or 734-773-3533. ■

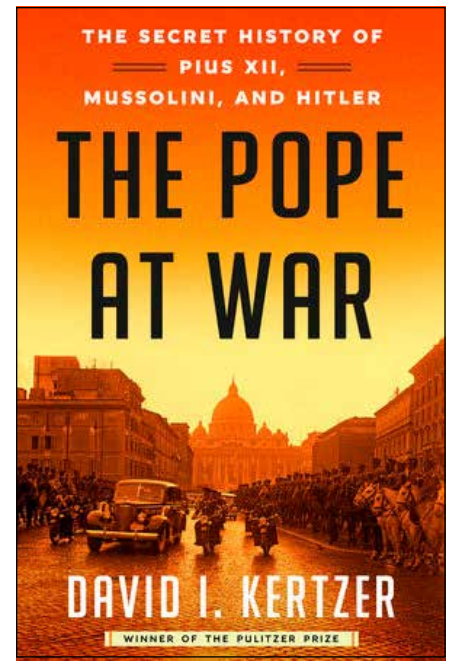
David I. Kertzer on The Pope at War at EMU

Martin B. Shichtman, EMU Center for Jewish Studies

For its first event of the 2022–2023 academic year, the Eastern Michigan University Center for Jewish Studies is delighted to present Pulitzer Prize award winning author David I. Kertzer, who will discuss his new book, *The Pope at War: The Secret History of Pius XII, Mussolini, and Hitler*. Kertzer will be joined in discussing his book by professors Robert Erlewine, director of the Center for Jewish Studies, and Mary K. Ramsey, Department of English. The event will be Monday, September 19, at 7 p.m. on Zoom.

Kertzer is Paul Dupee University Professor of Social Science at Brown University, where he is also Professor of Anthropology and Italian Studies. His book, The Pope and Mussolini, was awarded the 2015 Pulitzer Prize for Biography. The Kidnapping of Edgardo Mortara, which he authored in 1997, was a finalist for the National Book Award for Nonfiction. Kertzer was among the first scholars granted access to the newly opened Vatican archives for the papacy of the controversial Pius XII. Based on research there, as well as in archives in Italy, Germany, France, Britain, and the U.S., his new book, The Pope at War, tells the story of Pius XII's relations with Mussolini and Hitler during World War II. Kevin Madigan, Winn Professor of Ecclesiastical History at Harvard University writes that "This remarkably researched book is replete with revelations that deserve the adjective 'explosive' ... The Pope at War is a masterpiece."





There is no cost to attend this program, however registration is required. Please go to the EMU Center for Jewish Studies website or the CJS facebook page for registration links. If you have any questions, please contact Robert Erlewine at jewish.studies@emich.edu. ■

EMU announces Robert Erlewine as Director of its Center for Jewish Studies

Martin B. Shichtman, EMU Center for Jewish Studies

Beginning August 15, Robert Erlewine will be joining Eastern Michigan University's faculty as Professor of Religious Studies and Director of the Center for Jewish Studies. Dr. Erlewine, whose scholarship focuses on the intersections of religion and philosophy in modern Jewish thought, comes to EMU from Illinois Wesleyan University, where he held the Isaac Funk Endowed Professorship since 2019. He earned a bachelor's degree from St Mary's College of Maryland, a master's in philosophy from Boston College, and a Ph.D. in religious studies from Rice University. Erlewine has authored two books, *Monotheism and Tolerance: Recovering a Religion of Reason* (2010), and *Judaism and the West: From Hermann Cohen to Joseph Soloveitchik* (2016), and more than 20 articles and essays.

In 2021 he edited and introduced a volume of the writings of the Jewish theologian and activist Abraham Joshua Heschel, Thunder in the Soul: To Be Known by God.

From 2011–2015, Erlewine served as managing editor for the Journal of Jewish Thought and Philosophy, and he was a visiting professor in Jewish Studies at Dartmouth College in 2019. As noted by EMU Provost Rhonda Longworth, "Dr. Erlewine brings [to Eastern] an outstanding background in religious studies and particularly Jewish studies. As the University's Center of Jewish Studies celebrates the milestone of its 10-year anniversary, we are excited for what the next decade will bring under his leadership."

Professor Erlewine will move to the area with his wife Molly, his two children, Ada and William, and their golden retriever, Izzy. ■

ORT Ann Arbor Fall opening event

by Joan Levitt

The Ann Arbor chapter of ORT America will hold its Fall Event on Thursday, September 15, from 4 to 6 p.m., at the JCC of Greater Ann Arbor, 2935 Birch Hollow Dr, Ann Arbor.

The speaker, Micheline Maynard, will be addressing the audience via Zoom about her new book, Satisfaction Guaranteed: How Zingerman's Built a Corner Deli into a Global Food Community.

The JCC will accommodate a Zoom presentation, which can also be received at home for those who do not want to attend in person. Because of the continued COVID risk, in-person attendees will be asked to wear masks, and no food will be served at the event.

Although no food will be served at the meeting, in-person attendees will receive a goody bag of baked goods prepared with Zingerman's recipes.

The Fall Event provides an opportunity to learn about ORT America's important work supporting World ORT's schools and high-tech training programs. ORT America is celebrating its 100th anniversary of helping students this year. For under-resourced students, opportunities for a better life are not always readily accessible. ORT America supporters understand the transformative, positive effects of education and how ORT benefits individuals worldwide, reaching more than 200,000 people in 39 countries each year.

Shirlee Wyman Harris, Charlene Yudowin, Irene Adler and Eileen Thacker greet each other at the Ann Arbor Chapter of ORT America's Donor Dinner, held at the Temple Beth Emeth tent on June 14, 2022.

The event also provides an opportunity to meet old and new friends and to learn about the Ann Arbor chapter's activities, including the Book Group and the Movie Group. For more information about ORT Ann Arbor, please check our website, www.ortannarbor.org.

A suggested donation of $18 to ORT America will be contributed to ORT's Ukraine Emergency Fund. Rides are available if needed. Please rsvp by September 8 to Gretta Spier, gretspier@mac.com, indicating whether attending in-person or via Zoom. ■

Two Pioneer High School athletes travel to Israel for Maccabiah Games

WJN

The 21st Maccabiah games were held in Israel in July 2022, and Pioneer rising junior Micah Jacobson and Pioneer rising sophomore Leo Wilensky brought home to Ann Arbor the silver for the under 16 USA Boys Soccer Team.

The Maccabiah US U16 Boys Soccer Team. Micah is third from the right, Leo is 6th from the left, both standing.

The Maccabiah Games, first held in 1932, are an international Jewish and Israeli multi-sport event now held quadrennially in Israel. The Games are open to Jewish athletes from around the world, and to all Israeli citizens regardless of their religion. The Games website boasts 10,000 athletes from 60 countries competing in 47 different sports.

In the summer of 2021, Micah Jacobson and Leo Wilensky traveled to Philadelphia to try out to play soccer at the Games and both were selected from over 200 players to join the U16 Maccabi USA Boys Soccer Team

Micah plays year-round for the Michigan Tigers and for Pioneer's Varsity soccer team in the fall; Leo plays year-round for the Michigan Wolves and for Pioneer's Varsity soccer team last fall. The two spent several years playing on the same team for the Tigers.

Micah was excited about trying out for the Maccabiah Games because of his deep passion for soccer and because he wanted to travel to Israel. "This seemed like a perfect way to do both," he said. Leo loved the opportunity "to meet and compete with Jewish athletes from around the country and world."

Once in Israel with all the other Maccabi athletes, they spent the first week staying in a sort of Olympic Village — a hotel designed for athletes — in Ramat Gan. They trained with their team twice a day and then participated in "Israel Connect" — a week of touring many of Israel's most important sites.

One of Micah's favorite parts was going to Masada, where "the view was amazing," followed by the Dead Sea, where they floated in the water and covered themselves in the mineral rich mud.

They also walked around Tel Aviv and Jaffa, ate lunch at Shuk HaCarmel, and visited Yad Vashem.

Another highlight for Micah was visiting the Kotel, where he wrapped tefillin. Being at the Western Wall "felt meaningful because it has such a prominent place in Jewish history."

The U.S. delegation had a group b'nai mitzvah ceremony for all who wanted to participate at Hebrew University, followed by a party and kick off for the games.

Micah also enjoyed hearing from guest speaker Mordechai "Motaleh" Spiegler, a retired, legendary Israeli soccer player.

Leo loved getting to connect with the U.S.

Leo, left, and Micah, right, after their team won their first game against the Netherlands

youth athletes during this week of touring and found the conversations with Motaleh inspiring and the opportunity to meet and hear the story of a Holocaust Survivor incredibly powerful.

The Opening Ceremony, held at Teddy Stadium in Jerusalem, was a once-in-a-lifetime experience for the boys. With 25,000 people and President Joe Biden in attendance, the athletes entered the stadium to the cheers and high-fives of the crowd. Micah said, "everybody there, no matter their nationality, thought you were a celebrity." He enjoyed seeing delegations from places he did not realize had a Jewish community, including Zimbabwe, Samoa, and Kazakhstan. Leo described walking in the Opening Ceremonies as one of the best nights of his life.

Micah and Leo's soccer team consisted of 20 boys born in 2006 and 2007, from all over the United States, including California, New York, Florida, Louisiana, Texas, Pennsylvania, Massachusetts, and New Jersey.

Micah enjoyed the "very high level of play" on the team. One teammate was a national US U17 soccer player, another recently won the U16 MLS Next Cup and trialed with professional teams in Germany, and another was getting heavily recruited by multiple Ivy League schools to play in college.

The U.S. team played and won against the Netherlands, Panama, Sweden, Australia, Paraguay, and Mexico. They sailed through to the finals, at which they faced Brazil. "We made it all the way to the finals, which we should have won, but we lost on penalty kicks. We were the best [U16 Boys Soccer] team in the tournament, but it doesn't go your way every time; it's ok," said Micah.

Leo said that it was an experience of a lifetime. "It was an amazing introduction to Israel. I now have friends all over the world." And while the team didn't win in the finals, Leo said "I'm proud to have been part of a team that brought home a silver medal, when we hadn't even met three weeks earlier."

Both boys came home with a silver medal, special memories, and enhanced soccer skills.

Off the field, the Junior Athletes (those under age 18) from all the countries in the games had a big central meeting space where they congregated: "The Hub." There they enjoyed games such as pool, ping pong, and air hockey, live music, food, a swimming pool, and more.

They met and mingled with Jewish athletes from around the world — Mexicans, Venezuelans, Brits, Dutch, Swedish, Brazilian, Australians, and of course Israelis. "It was really cool meeting Jews from all over the world — many didn't look like what I thought of as 'stereotypical Jews' or how American Jews look," said Micah.

Trading jerseys, hats, and other uniform gear was a popular activity among the athletes. Micah returned home with South African and Canadian jerseys, and hats and pins from other countries. Leo keeps in touch with both his teammates and the friends he made — and traded gear with! — from around the world. Since returning home, he regularly texts and even Facetimes with friends in Argentina, Australia, and Canada, to name just a few countries.

Micah encourages others to try out: "It's a once-in-a-lifetime experience. If you're Jewish and you like sports, I encourage you to try out, no matter your age. There are competitions for every age group. It's fun!"

Micah's parents, Abbie Lawrence-Jacobson and Alan Jacobson, and younger brother Oliver, took the opportunity to spend three weeks in Israel, touring and watching the games.

Similarly, Leo had a lot of family there to support him, including his parents (Jeff and Beth Wilensky), sisters, grandparents, uncle, and cousin.

"Watching our son compete at this level was enormously exciting," said Abbie Lawrence-Jacobson, "but just as exciting was getting text messages from him as he toured around Israel saying how much he loved seeing the Kotel, how he was moved by the experience, how he couldn't wait to eat more falafel."

"It was a truly meaningful whole-family experience," Alan Jacobson added. "We feel closer to Israel and so grateful for this opportunity." ■

Micah Jacobson, with his silver medal, and his family after the final Maccabia game, held at Green Stadium in Nazareth, Israel.

Ode to apple trees

I thought I knew gnarled, yet crooked twigs
of apple trees reach all helter, always
hithering me toward their grey-green skin.
As if one tree could take up the whole horizon
while beckoning a sour globe made of light.
Old apple trees, hold me in your thick bower
while I furrow my place in the orchard — lost
to the singing bees full of pollen. Sorrow,
you are an old nag drowsing in the sun
or the stickly pig rubbing his stiff hair
against a splintered board, trying to get
it right, maybe, moored to earth as he is.
What can I endure without your sweet wood
the way your airy arms kept me from harm?

Puckering

After Mom got sick, maybe
our kitchen was not nutmeg,

not always cinnamon sprinkled—
pot of vinegar and spices: cloves,

bay leaves, allspice and juniper,
Dad wafting the steam toward his nose

as if to gloat about it. I don't remember
puckering or scrunching up my face

although I must have, mouth begun
to salivate. Down at Granny's,

her raspberry shrub on the stove
was like a mix of hard and good

as if what made you cry also made you
smile, and it was simmering, going

to stay a while. Like you just got stung
by a bee out in the garden, and Granny

mixed the sting with honey and gave
you a glass of it to remind you of thorns

but, also roses, how the world gives us
both and we are here to love the world.

The sweet of raspberry sugar gathering
on your tongue like July in the berry patch

and you stuffing sunshine in your mouth.
But the vinegar brings the bees

and thorns, like thunder gathering a bit,
maybe and you are drinking that, too.

All of it swirling in your sweating glass
and Granny gives you a bit of ice water

to thin it some, so you don't feel it
all at the same time.

Before summer ends

On the last day — when the sky cracked,
rain rolled, shuddering its morning industry.
Forgotten, how a day can seize you,
shake you by the neck. How trees take on
a deluge, each drop adhering
connecting surfaces, a slow gloss,
sliding away, a steady kind
of leaving.

Shy wrens huddle in the yew
whispering their easy happiness. How
rain releases lonely, spreads it fog-like
across the sodden soccer field. So, every
small despair is a puddle. Filling to the brim
in a downpour. The fascination of a world
weeping.

A child puts on her boots
and goes to look. Wondering how much
the ground can hold. While the eaves clog
with litter. And the grown-ups worry
about the roof beginning to sag,
winter coming on.

Ellen Stone grew up on the north branch of the Susquehanna River in the Appalachian Mountains of rural Pennsylvania. She advises a poetry club at Community High School and co-hosts a monthly poetry series, Skazat! in Ann Arbor, Michigan. She is the author of What Is in the Blood (Mayapple Press, 2020) and The Solid Living World (Michigan Writers' Cooperative Press, 2013). Ellen's poetry has been nominated for the Pushcart prize and Best of the Net. Reach Ellen at www.ellenstone.org.

Back to school and Happy Rosh Hashanah

Lonnie Sussman, special to the WJN

September! Back to school and heading into the fall and a month's worth of Jewish holidays and shopping for all the above. I wish everyone a good year in school, work, and in your families. We wish for a year of peace, health, and joy here and around the world.

I'm writing these words in the days before Tisha B'Av, the saddest day on the Jewish calendar. It's the date assigned to the destruction of both temples in ancient times as well as many other disasters in Jewish history. One of the reasons given for the destruction of the second Temple was "Sinat Chinam" — senseless hatred. That thought has been rolling around my brain for weeks. Every year we rejoice on Rosh Hashanah and try to make amends with anyone we have offended before Yom Kippur. So let me use this opportunity to ask forgiveness of anyone I've offended in any of these columns over the past year. I'm sorry for mistakes of facts or anything that seems disrespectful. Please continue to let me know when there is a mistake of information or a request to focus on a particular Jewish food tradition.

I've been neglecting meat and chicken dishes due to my personal interest in changes to my diet (and my husband's) to pescatarian/vegetarian but not vegan. So, let's start the year by focusing on loving our neighbors and ourselves, eating with intention and joy, and sharing with friends and family, and I promise to include more meat and chicken recipes. ■

Moroccan Lamb Tagine with Prunes and Almonds

The Jewish Holiday Kitchen, by Joan Nathan

Serves 8–10

The lamb symbolizes the ram of Isaac. Joan Nathan writes that this is a dish for the second night of Rosh Hashanah.

- 2 pounds onions, chopped
- ½ cup plus 2 tbs vegetable oil
- 2 tbs honey
- 1 tsp cinnamon
- 2 tbs sugar
- 4 pounds lamb, fat removed, cubed
- 3½ cups water
- 2 pounds dried prunes, soaked in water for 1 hour
- 1 cup blanched almonds

Cook the chopped onions in ½ cup oil, stirring occasionally, until very tender and almost black (about 1 hour). Use the additional 2 Tbs. oil and saute the lamb until golden. Then add ½ cup water, cover, and simmer over a very low flame for 1½ hours. Stir occasionally, until the meat is very tender. Add more water as needed. Add the onions and the soaked prunes to the meat and cover and simmer for another 20 minutes. Toast the almonds, just before serving, sprinkle them over the meat. Serve with rice.

Persian Fesenjan, Pomegranate-Walnut Chicken

The Jewish Holiday Kitchen, by Joan Nathan

serves 4–6

You will need 2 large pans, one for the chicken and then another when the chicken is added to the sauce.

This is a famous Iranian Jewish dish served on holidays but especially appropriate for Rosh Hashanah as the pomegranate represents a rich and productive year.

- One 3½ pound chicken
- 1 medium onion
- 2 cups ground walnuts
- 1/3 cup hot water
- 2 tbs lemon juice
- 2 cups pomegranate juice or ½ cup pomegranate syrup
- 1 tbs tomato paste
- Salt and pepper to taste
- 2 tbs sugar

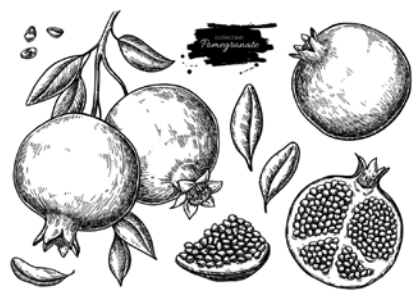
Brown the chicken in the oil and remove to drain on a paper towel. Brown the chopped onion in the same oil. In another pan, brown the walnuts, stirring constantly until they start to smell toasted, then add the onion to the pan. Slowly add the 1/3 cup of hot water so the mixture doesn't stick. You are looking for the texture of paste, not too liquid. Next, add the lemon juice, pomegranate juice or syrup, tomato paste, salt, pepper, and sugar, stir to mix. Add the chicken, cover, bring the mixture to a gentle boil, then decrease the heat to a simmer, and let cook about 45 minutes or until the chicken is very tender and the sauce should thicken. If it isn't thick enough, remove the chicken and boil the sauce and stir it as it cooks until you get the desired thickness. Pour the sauce over the chicken and serve it over rice.

Pomegranate Chicken

Kosher by Design, by Susie Fishbein

serves 6 and is easily doubled

I know I included this recipe in a column a few years ago. It's so easy to make and so delicious that I wanted to share it again. It's even



easier than the Iranian chicken stew. The recipe calls for chicken breasts but it's fine to use a combination of thighs, legs, and breasts.

- 6 chicken breasts or thighs and legs or a combination
- 3 cups pomegranate juice
- 2 cups pomegranate syrup
- 8 cloves of garlic, roughly chopped
- ¼ cup fresh mint, chopped and more for garnish (optional)
- Freshly ground black pepper
- 2 tbs parve margarine

Place the chicken in a zip-lock bag or container with a cover. Completely cover with the pomegranate juice, syrup garlic, mint, and pepper. Marinate at least overnight or even two nights. Turn the chicken over a few times to ensure it is well marinated. Preheat the oven to 350 degrees. In a separate pan, melt the parve margarine and add the chicken, skin side down. You may have to do this in batches. Sear the chicken for about 4–6 minutes until it is crisp. Bake the chicken for about 40 minutes or until cooked all the way through.

The recipe calls for using the marinade as a sauce by placing it in a pot over a medium flame and letting it boil for about 30 minutes or until it reduces by at least half. Make sure it doesn't burn (mine did) and you skim continuously to remove the chicken impurities. I've quit using the marinade this way and find the chicken moist and tangy without it.

Apple Kugel Muffins

Kosher by Design, by Susie Fishbein

12 servings

Sure, go ahead and make the apple cake, apple pie, apple tarts, and anything else for dessert, but this is way easier.

- 3 large eggs
- ½ canola or vegetable oil
- 1 cup sugar
- 1 tsp cinnamon
- 1 tsp almond extract
- 1 cup flour
- ¼ tsp baking powder
- 2 to 3 McIntosh or Rome apples, peeled and chopped into small pieces
- ½ cup chopped walnuts or pecans, optional

Preheat oven to 350 degrees. Heavily grease 12 muffin tins with nonstick cooking spray. In a large bowl, mix the eggs, oil, sugar, cinnamon, almond extract, flour, and baking powder together until the batter is smooth. Don't over mix. Place a little (maybe 1–3 tbs) of the chopped apples into each prepared muffin tin. Spoon batter into each tin to cover the apple. Sprinkle a little more cinnamon on top and add the optional nuts. Bake for 20-30 minutes, until a toothpick poked into the center comes out clean.

Sweet Roasted Vegetables for Rosh Hashanah

The Scent of Orange Blossoms, by Kitty Morse and Danielle Mamane

Serves 6

This cookbook is a lovely and lovingly presented book filled with personal stories of life and culture in Morocco prior to so many of the Jewish citizens moving out of the country. The authors explain that these vegetables symbolize hopes for a new year filled with happiness and prosperity. The different vegetables are served on separate plates and blessed separately.

- 1 cup canned garbanzo beans (chickpeas), drained
- 1 cup plus 2 tbs vegetable oil
- 10 carrots, peeled and cut in half lengthwise
- 12 leeks, white part only, sliced in half lengthwise
- 10 small turnips
- 12 small boiling onions (small onions), peeled
- 6 zucchinis, cut into 5-inch sticks
- 2 pounds butternut or other winter squash, peeled and cut into 2-inch cubes
- 5 sticks cinnamon
- 1 cup raisins
- ¾ cup sugar
- 1 tsp salt
- ½ tsp ground pepper
- 1 cup water

Preheat the oven to 450 degrees. Sprinkle the garbanzos in the bottom of a large roasting pan.

Pour 1 cup oil into a bowl and add the carrots and toss to coat. Then use a slotted spoon and add the carrots to the roasting pan on top of the garbanzos. Do the same with each vegetable and continue layering them. Sprinkle the cinnamon sticks, raisins, sugar, salt and pepper and water on top of the layers. Roast for about 15–20 minutes or until the vegetables turn a light brown. Lower the oven temperature to 350 degrees and continue to roast until the vegetables are tender and caramelized, about 1-1/4 to 1-1/2 hours. Add up to 2 tbs more oil if necessary to prevent the vegetables from drying out. Serve hot.

Oriza of Wheat Berries and Sweet Potatoes

The Scent of Orange Blossoms, by Kitty Morse and Danielle Mamane

Serves 4

I promised to include more chicken and meat recipes but can't give up some vegetarian options. The authors write that "oriza" comes from the word "harissa" that wasn't the more modern hot sauce of the same name. It was a nutritious porridge of soaked wheat berries, garbanzo beans, meat, mutton fat and cinnamon. The garlic in the dish is baked so thoroughly that it will lose most of its "bite."

- 2 tbs olive oil
- 2 onions, finely diced
- 1 tsp sweet paprika
- ¾ cup whole wheat berries, rinsed and drained
- 2 cups water
- 1 tsp salt
- 1 small, sweet potato, peeled and cut into ½-inch cubes
- 2 heads of garlic (Yikes, not to worry, it will lose the bitterness), papery husk removed

Preheat oven to 325 degrees. In a heavy ovenproof skillet or Dutch oven, heat the olive oil over medium to medium high heat. Add the onions and paprika and cook, stirring occasionally, until the onions are soft, about 6–8 minutes. Add the wheat berries and stir to coat for 2–3 minutes. Add the water, salt, sweet potato, and garlic. Seal the pan tightly with aluminum foil and then cover with a lid. Bake until the wheat berries are tender but still a little chewy, 2-1/2 hours or even more. Remove the garlic and use to shmear on bread and serve hot. ■

Will Washtenaw County get a Hebrew language charter school?

By Laura Pasek

Across the country, in places like Harlem, San Diego, and Minneapolis, children as young as kindergarteners, from diverse backgrounds, learn Hebrew and about Israel. They attend public charter schools that focus on Modern Hebrew, Israel, and Olam (world) values. Here in Washtenaw County, a group of parents and community members has been hard at work to explore what it would take to bring such a school here. As part of an effort to determine its feasibility, the group is conducting a survey aimed at gauging interest. The survey can be found at a2hebrew.org.

Students in the Staten Island Hebrew Public Charter School

Two of the driving volunteer members of this group include Dr. Adi Raz, director of the Modern Hebrew program at the University of Michigan, and myself, Laura Pasek, an educator who has taught in Jewish day schools since 2009.

Hebrew language charter schools have been growing across the country. They serve a diverse set of students and bring Hebrew instruction and Israel education in a tuition-free, public school setting. There are around 20 of these types of schools in the United States serving an estimated 6,300 students.

What is a Hebrew language charter school?

A Hebrew language charter school is publicly funded and available to any student living in the school district limits. The focus of a potential school in this region would be around innovation, engaging Hebrew instruction, and Israel studies. One way the school might achieve this is through student-centered projects about topics that impact students and their communities. Another plan for the school is to use content-based Hebrew language instruction, coupled with exploration classes in which students would bring their language skills to life through experiential learning.

The school aims to be diverse by design, bringing Modern Hebrew instruction to a broader group of students, not just to those who can afford private options.

"The idea is to lift up the status of Modern Hebrew as a global language," says Dr. Raz. "We hope to bring this option to anyone who might want their children in an innovative academic program and learning Modern Hebrew from a young age. Young kids can become more proficient in a foreign language while their brain is still developing."

The group is receiving mentorship and support from two established operations: Hebrew Public and Global Educational Excellence.

Hebrew Public is a national organization that either operates or advises 13 Hebrew language charter schools across the country. According to Jon Rosenberg, President & CEO of Hebrew Public, "Our schools are models of racial and economic integration, academic excellence, and world language learning. Hebrew Public schools maintain a focus on global citizenship, which leads to our students to become empathetic, ethical, and intellectually curious young adults who are committed to solving the world's problems."

Washtenaw County is home to several language charter schools, including Central Academy on South Industrial Avenue in Ann Arbor. Global Educational Excellence, the management company that owns and operates Central Academy and other Arabic language charters schools in the region, has been in close mentorship with HLCS group. Marwan Issa, Technology & Operations Executive at GEE, says that he is excited about the prospect of collaborating and advising a Hebrew language charter school. "Our community's diversity is one of its strongest qualities, so it's important to expand educational options for our students and their families. I was fortunate enough to enroll in a charter school that was tuition-free and offered an Arabic language program here in Ann Arbor. It's exciting to think of the possibility of offering the Hebrew language to students in our community, it will diversify our education options and make our community an ideal choice to raise their families."

History of Hebrew language charter school in Washtenaw County

This is not the first effort to bring a Hebrew language charter school to the region. The idea had been floated at several junctures in the past. One such effort resulted in a feasibility study conducted in 2015. This study was meant to identify areas that might support a Hebrew charter school. Ann Arbor was viewed favorably by that study, although it noted that the idea would likely find considerable resistance from proponents of the Hebrew Day School of Ann Arbor, citing concerns that a tuition-free model might undermine the viability of the private Jewish school.

Hebrew Public has seen this resistance in some of its locations and has worked to reverse misunderstandings about their schools.

"People who think this might be an alternative to a private Jewish school are going to be disappointed. We offer a completely secular education to a diverse group of students. If a family is looking for a Jewish communal environment, they won't find it in our schools. They will find a nurturing and welcoming school community that celebrates every student's background, promotes Modern Hebrew learning, and encourages curiosity and global awareness, including getting to know the beauty and complexity of Israel," says Valerie Khaytina, who oversees opening new schools for Hebrew Public.

She points out stark differences in the two models. Publicly funded schools, by law, cannot teach or promote a particular religion. The school would be inclusive by design and must accept anyone who wants to come.

Next steps

The group is evaluating the results of the current survey and working with GEE to pursue a charter from one of the state's many authorizers. This process is strenuous and includes, among other requirements, laying out a strong education program, identifying a region to operate, and putting together a founding board of directors. This process can take one or more years, depending on various factors.

Anyone interested in learning more or getting involved should visit a2hebrew.org or email info@a2hebrew.org. ■

TBE events in September

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Women's Torah study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided*. (*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

Meditation with Claire Weiner
Wednesdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Jewish Prayer: Finding Our Way into the History, Meaning, and Spirituality of our Worship Service
Thursdays at 10:30 a.m. or 7:30 p.m.
Both meetings discuss the same material. Join Rabbi Whinston for an ongoing exploration of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days.

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

S'lichot Study Session & Service
Saturday, September 17 at 8 p.m.
In person in the TBE Sanctuary and on the Live Stream. Please register to attend in person. Non-members may register starting Sept 2. ■

JFS hosts Welcoming Week with Matthaei

Jewish Family Service

Welcoming America, a national nonprofit organization, leads a Welcoming Network to promote inclusion and community across the country. Washtenaw County joined this network in 2016, allocating resources towards developing immigrant-friendly practices and programs. Welcoming America encourages communities to recognize Welcoming Week as an opportunity to bring together established and new neighbors. This year, Welcoming Week will fall September 9–18 with the theme, "Where We Belong." Welcoming America

encourages communities to consider what makes spaces places of inclusion and belonging and to celebrate the contributions of all community members with a commitment to values of welcoming and belonging.

Jewish Family Services of Washtenaw County, founded in 1993 on Jewish principles of "Welcoming the stranger" and that "each individual has a role to play in repairing the world," embraces belonging in its refugee resettlement work. In the last 12 months, JFS has welcomed 124 refugees from Somalia, Democratic Republic of Congo, Sudan, Burma, Ukraine, Guatemala, Honduras, Syria, Afghanistan, Yemen, and India in addition to 291 Afghan parolees from the Operations Allies Welcome evacuation effort. JFS provides a range of initial resettlement services and ongoing social support including case management and housing support, food deliveries, interpretation and translation, transportation, employment and career guidance, English language instruction, immigration assistance, counseling, youth mentoring, digital literacy, and financial literacy classes.

Under the leadership of University of Michigan student Phimmasone Owens, JFS engaged in a collaboration with the Campus Farm at UM Matthaei Botanical Gardens to develop a Refugee Community Garden. The garden provides an opportunity for refugees from around the world to share knowledge and food and to learn more about their new community. Phimmasone, a former refugee herself, connected JFS and UM with the idea of a garden conceptualized and grown by refugee communities. Initial funding through the Ann Arbor Area Social Capital fund and other grants won by Phimmasone allowed for a pilot to start this growing season. As a collaboration, JFS and University of Michigan are working towards sustaining the garden and making it a place of community and healing for refugee groups by expanding the programming to include educational and psychosocial support services on site.

For this year's Welcoming Week, we'd like to invite the community to join us for an Open House to see the space we've sown as a place #WhereWeBelong. On September 9, join us from 9 to 11 a.m. to view the garden and visual displays of our work. You may also contribute towards the program by making a donation to Jewish Family Services and specify "refugee garden" as the purpose of the donation. ■

Are you looking for a meaningful community connection?

Women of Temple Beth Emeth (WTBE) invites you to join us!

WTBE strives to create a diverse community by welcoming and valuing the many voices, experiences, and identities of all women – regardless of temple affiliation.

What is so great about WTBE?

- **Our members**. Members have voice and hand in everything we do.
- **Our programming.** WTBE develops exciting new programs each year while preserving our community traditions.
- **Our fundraising.** WTBE provides world-class arts and entertainment, hands-on workshops, and Ann Arbor's only Judaica gift shop – plus so much more – to support local, national and global initiatives promoting Reform Jewish values.

What's missing?

YOU !!

For **membership information**, contact Ruth Petit at wtbe@templebethemeth.org

Temple Beth Emeth 2309 Packard Street, Ann Arbor, MI 48105

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DRIVE-THRU PICK UP
Sunday, September 25th from 9am-12pm at the Shaarey Zedek Main Entrance.
27375 Bell Rd. Southfield, MI. 48034

Orders must be placed by Thursday, September 15th

The plot to sabotage our elections

By Chuck Newman

Editor's Note: Chuck Newman hosts a biweekly series of "Conversations," presented by the Jewish Cultural Arts and Education department of the Jewish Community Center of Greater Ann Arbor. The talk show format of the Zoom presentations highlights Chuck's easygoing style and deep curiosity about science, politics, and connections between our local environment and the world. You can find these interviews and other previous shows at https://jccannarbor.org/event/conversations.

The threat is real.

Politico recently reported obtaining tapes in which Republican National Committee National Election Integrity Director Josh Findlay identified conservative elections attorney Cleta Mitchell as the "quarterback" of the effort to create a permanent workforce to thwart "efforts by nonprofit groups aligned with Democrats to create a 'new American majority' of young voters, people of color, and unmarried women."

Said Mitchell, "They bring democracy to your doorstep. I wanna pause right here. We don't live in a democracy," Mitchell said, to a round of applause from the crowd. "But to the left, everything is about democracy, the democracy fund, the democracy this, the democracy that."

"We live in a constitutional republic," she said.

Closer to home Matthew Seifried, RNC Michigan Election Integrity Director, said "We are going to recruit and truly, it's going to be an army, right? We are going to try to recruit lawyers. We are going to have more lawyers than we've ever recruited, because let's be honest, that's where it's going to be fought, right? We're going to have lawyers that work early to build relationships with different judges so that when that happens, we're going to have lawyers that have relationships with the police chiefs in different areas so that when that happens with preexisting relationships already established so that they can't lie."

An additional threat comes from an influential network of conservative activists fixated on the idea that former President Donald J. Trump won the 2020 election and is working to recruit county sheriffs to investigate elections based on the false notion that voter fraud is widespread.

"I'm absolutely sick of it," said Pam Palmer, the clerk of Barry County, where the sheriff has carried out an investigation into the 2020 results for more than a year. "We didn't do anything wrong, but they've cast a cloud over our entire county that makes people disbelieve in the accuracy of our ability to run an election."

Another group attempting to sabotage elections is the dark-money group, the America First Secretary of State Coalition. Its goal is to elect Trump puppets to the top elections administrations in critical swing states so that in 2024, they will have the power to declare Trump the winner regardless of the election results.

According to a Brennan Center analysis, yet another group, the Conservative Partnership Institute, is working to plant people who believe that the 2020 election was decided by voter fraud at all levels of our electoral machinery. "We are arming the army of patriots, that's our goal," operative Cleta Mitchell told Steve Bannon on his popular podcast.

It provides this "army" with a handbook urging followers to label staffers in state attorneys general's offices as "friend or foe." It equips readers with just enough information to be dangerous, but not nearly enough to be helpful. Its election workers are instructed to find "bad addresses" on voter rolls, but it doesn't instruct them on how to differentiate an incorrect address from a student away at college. Their goal is to create chaos by overwhelming the people who know what they are doing, the professional election officials, with baseless challenges to voter registrations.

Another tactic to create chaos is to harass and replace the principled people who conduct the elections. Monica Palmer was a Republican member of the Wayne County Board of Canvassers who certified the 2020 election. In the weeks after the 2020 election, she received death threats and text messages with photos of dead naked women and others mentioning her daughter. She was subsequently replaced by someone who said that they didn't trust the results of the 2020 election.

Republican leaders in Michigan have also purged their canvassers in eight of the largest counties, including Macomb, Washtenaw, Ingham, Kalamazoo, Livingston, Saginaw, and Genesee, according to a report by the *Detroit News* last year. At least half of them have been replaced with people who have publicly cast doubt on the 2020 election results.

The Justice Department's Election Threats Task Force is prosecuting people who have threatened election officials. To date, the task force has investigated more than 1,000 complaints and has prosecuted five people. A recent national survey found that one in five election officials say they are somewhat or very unlikely to stay in their jobs through 2024 due to the increased threats and political pressure.

The common goal of all activities is to have enough votes in Democratic areas set aside so Republican candidates can win elections and failing that, create enough chaos to have the public lose faith in the fairness of the election or even not have results certified.

Fortunately, there are robust safeguards and dedicated organizations capable of seeing that we have free and fair elections, but it requires us to get involved. Next month I'll be detailing what these organizations are, how they do their work and how you can help. If you want to know how you can help now, email me at Chuck@LBA80.com. ■

Jamie Raskin, Gary Peters to speak at star-studded virtual fundraiser for suicide prevention nonprofit

Special to WJN

Garrett's Space, a nonprofit focused on preventing suicides among young adults, will be hosting a 24-hour livestream fundraiser on September 11. In its third year, the fundraiser, called Go24forGarrett'sSpace, is intended to educate, inspire, and entertain. The livestream lineup is filled with musical performances from all genres, including Broadway performers, presentations from inspirational speakers touched by suicide, and yoga, fitness, and meditation classes.

Garrett's Space was founded by Julie and Scott Halpert in 2017 when they lost their son, Garrett, to suicide at age 23. The livestream event will raise funds to support the Garrett's Space wellness program and the establishment of a holistically focused residential center for young adults ages 18–28 struggling with significant mental health issues. Last year, the event raised $118,000.

"Today, more than ever, there is a tremendous need for Garrett's Space and the services we provide," Julie Halpert said. "We're thrilled to welcome well-known personas and celebrities to our 24-hour livestream event for an exciting day of performances and entertainment."

Mental health issues are widespread among young people in our country and suicide is the second leading cause of death for people between the ages of 18 and 34 in the state of Michigan.

Garrett's Space currently offers struggling young adults help free of charge through its wellness groups, which include a support group with peers and movement activities. The sessions are led by an exceptional team of caring and compassionate facilitators. The program provides a welcoming space for young adults to openly discuss their challenges. "While seeking treatment for Garrett, we witnessed first-hand the critical gaps in support in our healthcare system for struggling young adults who need something more than regular visits to their therapist but aren't actively suicidal," Scott Halpert said. "We believe the services we're striving to provide may have helped restore hope for our son, and we want to provide that hope for youth struggling today."

Within the next three years, Garrett's Space is planning to open a holistically focused residential space in Washtenaw County that will be a haven immersed in nature, intended to lift up young people through times of despair. The space will feature an array of healing activities including yoga, music, meditation, healthy cooking and poetry, as well as peer support, help for coping with broken relationships, and resources for families. Garrett's Space plans to make its programming and residential center models that can be replicated nationwide.

The fundraiser is being produced and hosted by Mario Sulaksana, a musician who was one of Garrett's closest friends. It promises to be an exciting event with an incredible lineup including: Reneé Rapp, a star of *Mean Girls* and the Netflix show *The Sex Lives of College Girls*; Jo Ellen Pellman, star of the Netflix show *The Prom*; Emilie Kouatchou, the first Black woman to play the role of Christine in *Phantom of the Opera* on Broadway; Christopher and Erik Ewers, directors of the new Ken Burns documentary *Hiding in Plain Sight*; leading mental health advocate Patrick Kennedy; U.S. Representative Jamie Raskin, who lost his son to suicide; Michigan Senator Gary Peters; and Michigan Representative Debbie Dingell.

Join Go24forGarrett's Space online any time from 11 a.m. on September 11 through 11 a.m. on September 12 for the virtual fundraiser 24-hour livestream. Please visit the Garrett's Space website garrettsspace.org for more information and to donate or join the livestream.

We hope you'll tune in to support this important cause! ■

Fall open house with AA secular humanist Jewish community

The Jewish Cultural Society (JCS) has a lot to offer. As a Secular Humanistic Jewish community, the JCS provides a rich and diverse assortment of programs for individuals and families, including: unique and meaningful High Holiday ceremonies; pre-K through 7th grade Sunday School; an exciting B'nei Mitzvah program; family-focused celebrations (e.g. Sukkot, Chanukah, Purim and Passover); First Friday Shabbat; and Third Friday Chavurah and other gatherings for adults.

Whether you are a JCS member or not, come join us for our Fall Open House at 2 p.m. on September 11 at the Jewish Community Center, 2939 Birch Hollow Road in Ann Arbor.

All interested families and individuals are also invited to the JCS Rosh Hashanah observance on September 25 at 7 p.m. at the JCC. Registration in advance is required for Rosh Hashanah and for the other High Holiday events. For more information about the Jewish Cultural Society, please contact us at info@jewishculturalsociety.org. To register for the High Holidays, go to www.jewishculturalsociety.org. ■

Face to Face

By Reb Elliot Ginsburg

Pardes Hannah, the Jewish Renewal Community of Ann Arbor, is preparing for the High Holy Days as we come to the end of another long year of meeting and celebrating Shabbat and the cycle of Jewish holidays virtually. Even as we long to come together in person to pray, celebrate the new year, and share our journey of healing and atonement, we recognize the gifts of meeting online: extended community, inclusivity, and transcending temporal and geographic constraints. We ask ourselves: What does it mean to be a community? How are we together in spirit when not together in body? How will we be different when we once again share the same physical space, and how will our experience of being together be different? In this transition time, what does our hybrid gathering look like, feel like? How can we be present to each other, for each other, virtually or in person?

Join us for Rosh Hashanah and Yom Kippur services to explore these questions and more through our theme for the year, "Face to Face." Our rabbi, Reb Elliot Ginsburg, will guide us through services using Pardes Hannah's original machzor that is a fusion of the traditional High Holiday liturgy with modern prayers, songs, and readings. As in past years, community members will reflect on our theme, and at various points during the services, share some ways its key concepts have resonated in our lives.

A reflection on this year's theme

What does it mean to stand Face-to-Face with another being? Being present, not hiding? In many ways, it is the Face-to-Face encounter that stands at the center of spiritual intimacy, as we (and so too, the Other) dare to say Hineni (here I am).

The very phrase "Face to Face," *panim el panim* and *panim be-fanim*, is anchored in Torah, relating the unfettered encounter between divine and human and between persons (Deuteronomy 5:4, 34:10, and Genesis 32:31). It implies mutuality, a being-present rather than a seeming or posing; a letting-the-other-in while simultaneously being-let-in (as Martin Buber wrote so vividly in his description of I-Thou encounters). It takes courage to look fully at the sheer presence of the Other, and a kind of acceptance to let the Other in, to let the Other glimpse our warts, our beauty, our vulnerability. Hineni, Here am I, our bodies say — not hiding. Or more provisionally: I feel safe enough to begin to unfold and brave enough to be present to what will happen.

The phrase "Face-to-Face" has, I think, taken on renewed meaning in these liminal days, as we oscillate between showing up in person and going back to Zoom. What does it mean to be "present" with another? How does digital presence compare with its non-digital analogue? I don't like to speak of Zoom as the virtual and the in-person as the real, for they are different modes of the real. What is unlocked when we not only use our eyes and ears and maybe our digital fingers to communicate in chat, but when all our senses are marshaled in the act of being with another person, another "face"? What happens as we add skin-to-skin touch and shared olfaction, clasping hands, eating fragrant food together, walking together, dancing together, making music together, breathing in unison?

What is disappointing and what is wonderful about praying online? What will we miss if we go back to the in-person? As we've reentered "in person" space, have any of us longed for Zoom? What do we wish to include from the digital experience in our new Face-to-Face?

When I think of the good engendered by Zoom, I surely think of how it creates an even playing field for many of us who are introverted and those of us who are dis/differently abled or who can't find a babysitter. Can Zoom be a form of face-to-face meeting? Or is Zoom simply an adequate placeholder, lowering carbon emissions required by travel, and "good enough for now"?

Moving into the future, how will we work with hybrid settings, when some of us are Face to Face, and others of us pixelated rectangles on a screen? How do we avoid creating a bicameral world of insiders and outsiders? And especially, how do we create the kind of immersive experiences that all powerful encounters, and deepest prayer, have?

Hasidic masters like the Baal Shem Tov, Nachman, and Uri of Strelisk all teach that friends and teachers (of all ages and stations), even our enemies, can serve as mirrors whereby we discover ourselves. We sometimes see ourselves reflected in the face of the Other: in our warts and in our glory. And in the process, we come to realize that somehow, we are all faces of the divine. Including ourselves. Sometimes we even learn to love our sur-faces, no small thing.

What is the moral stance that might emerge from the realization that we are all "faces of the divine"? How does it affect our behavior towards the Other? Our systems of social support and laws? And what are the challenges of holding this viewpoint?

Allow your imagination to open and to reflect. What are some moments where you encountered the divine in another (a child, an old friend, in a lover's kiss, someone on their deathbed)? How did we feel at those moments? What was important or life-changing? And moving to the other side of the reciprocal equation, think of how others have affirmed us when we felt unlovable — reflecting back to us through touch or glance or in words, that we too are lovable, we too are "faces of the divine."

Can such encounters happen when only one party is present in physical space? Can these moments of connection occur, say, while gazing on a photograph? Might we feel addressed by the one who is no longer on this earth place? In a vision, a dream, a heightened experience? When cooking an old family recipe?

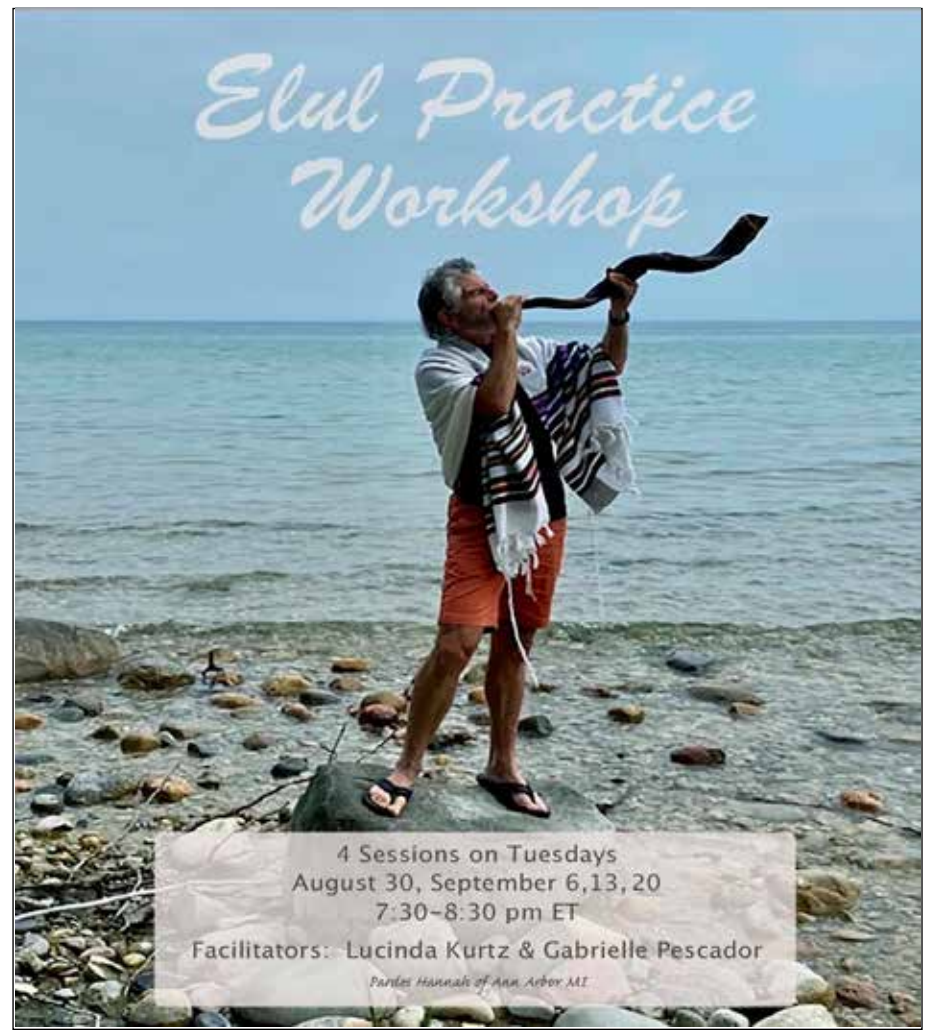
As we (hopefully) oscillate into non-digital space once again, we might reflect on those times where the divine has opened out in the shared space, in the Between. Is that Between a full space, where the word "we" becomes real? Or might it be an empty space, a presence and possibility both. Of a deeper mystery. At any event, these texts tell us: in the Between, panim be-fanim, the divine unfolds.

As we enter Elul, as we look back and then slowly turn — make an about face — towards the New Year, what stories about living "face to face" are bubbling up for us? What encounters really matter in our lives, as we sift through the wheat and chaff? What teachings, what practices, what fleeting glimpses may guide us through these turbulent times? At this time of re-inscribing life, what is aborning in the interface of our planet and our lives? We turn to the mirror and then we turn outward to the awesome Other, and ask: what is written "in the Face"?

Shanah tovah umetukah: may this be a year of renewal, of good health and safety, of real connection.

Join our community as we explore together these provocative questions. Be present as various members offer up their own interpretations of this theme, so relevant to all of us as we search for a new way to connect with one another.

The details of service times for Rosh Hashanah and Yom Kippur, including some in-person segments, and Zoom registration links, can be found on our website, https://pardeshanah.org. A fuller version of Reb Elliot's essay, that includes the mystical notion of the divine Face, will also be posted on the Pardes Hannah website. ■


Elul Practice Workshop
4 Sessions on Tuesdays
August 30, September 6,13, 20
7:30-8:30 pm ET
Facilitators: Lucinda Kurtz & Gabrielle Pescador
Pardes Hannah of Ann Arbor MI

AA Orthodox Minyan in September

For all events, please contact rabbayael@annarborminyan.org for location, Zoom links, or with any questions.

Parsha Lunch and Learn
Explore themes of the weekly parsha.
Wednesday, September 7, 12:30–1 p.m.

Seudat Shlishit
Join the AAOM for heavy snacks and singing to prepare for Leil Slichot (Prayers for forgiveness in preparation for the High Holidays) later that night.
Saturday, September 17, 5 p.m.

Torah on Tap
Take a deeper look at some ideas central to Rosh HaShana
Tuesday, September 20, 8 p.m. ■

Pardes Hannah events in September

Services will take place in Zoom unless otherwise indicated. Please check our calendar at https://pardeshannah.org/calendar-3/ for changes and to register for the Zoom links or call Renee Robbins at 734-904-5459.

Shabbat Morning Services
Saturday, September 10, 10 a.m.–12:30 p.m.

Kohenet Kabbalat Shabbat
Friday, September 16, 6:30–7:30 p.m.

Rosh Chodesh Circle
Wednesday, September 28, 7–8:30 p.m.

Integrative Elul Practice Workshop
Tuesdays, August 30–September 20, 7:30–8:30 p.m.

Selichot
Saturday, September 17, 8:30–10:30 p.m. ■

AUTHOR EVENT

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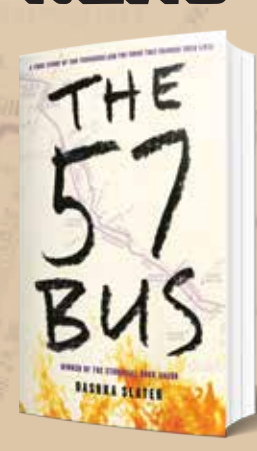

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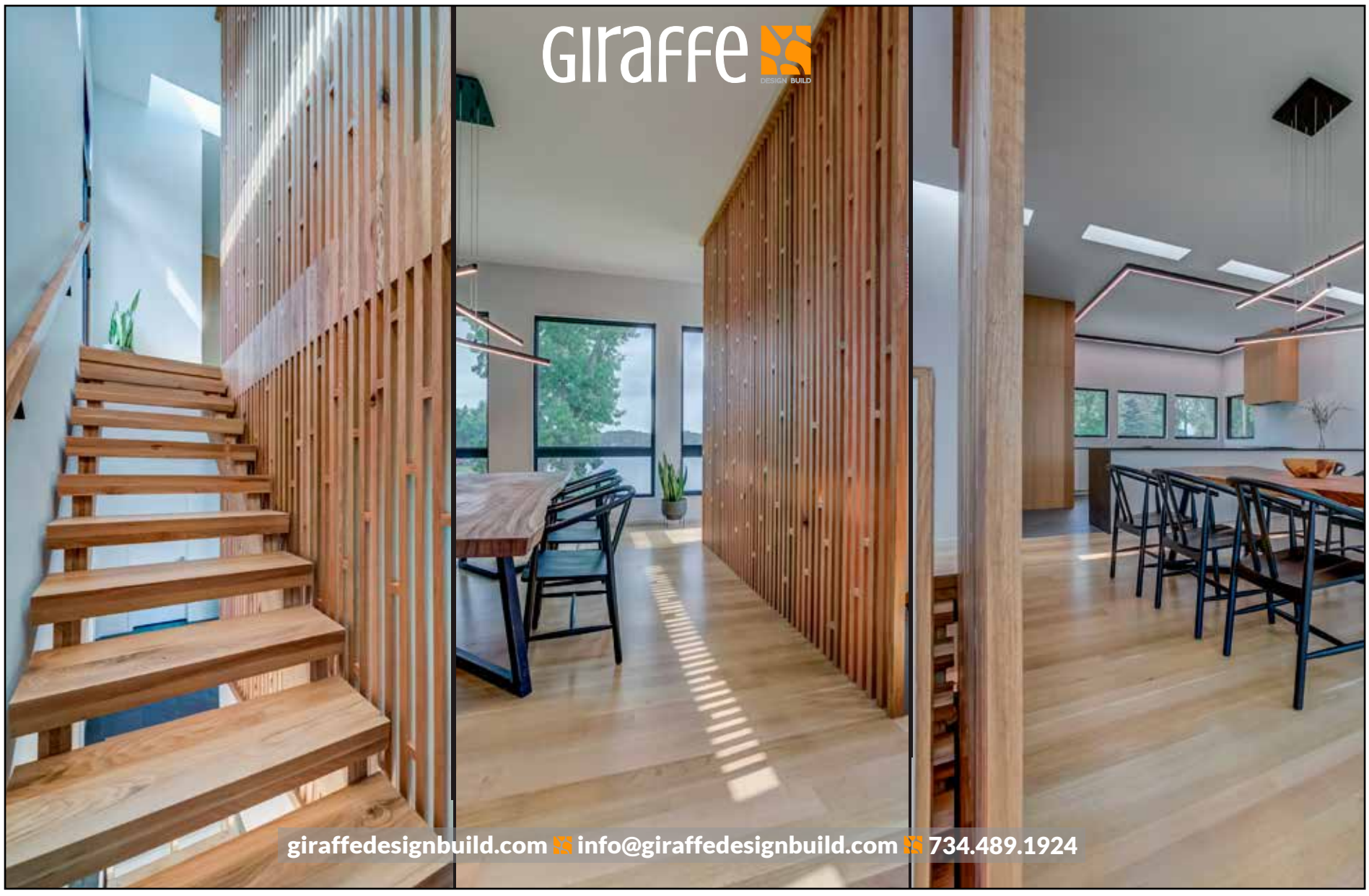

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to have a family in Israel

to overload your senses at Shuk Hakarmel

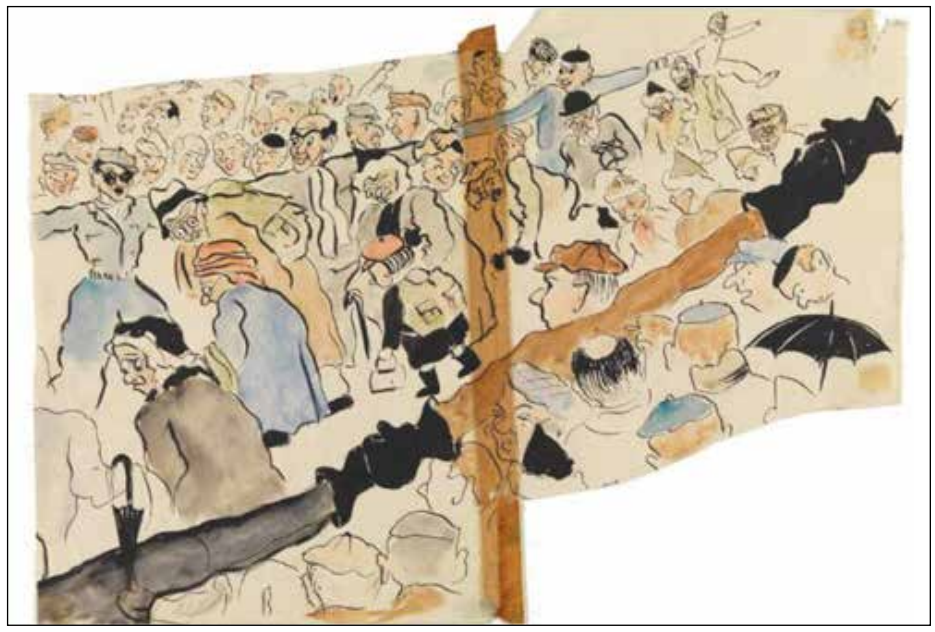
Holocaust Center hosts exhibit of Czech painter Erich Lichtblau-Leskly

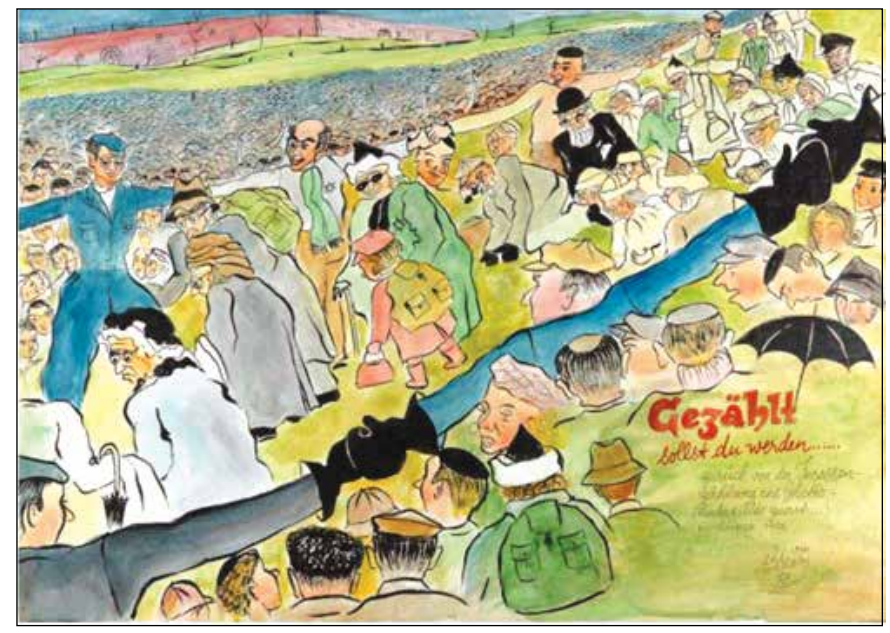
The Zekelman Holocaust Center is hosting "To Paint is to Live: The Artwork of Erich Lichtblau-Leskly" through December 16. Produced by Holocaust Museum LA, the exhibit features works by the artist miraculously kept secret and saved by his wife Elsa. Collected and displayed next to restored pieces from the artist's life in Israel after the war, the exhibit provides a unique insight into Lichtblau-Leskly's experiences.

Though he was imprisoned and forced into slave labor, Lichtblau-Leskly used art to express himself, document the atrocities and general life surrounding him, and to try and make sense of the horrendous occurrences in the camp. His experiences at the combination ghetto/labor camp Theresienstadt were artistically portrayed by his own hand in a satirical and cartoonish style, providing a stark contrast to the atrocities taking place all around him.

"We are honored to welcome the works of Erich Lichtblau-Leskly to The Zekelman Holocaust Center," said Rabbi Eli Mayerfeld, CEO, The Zekelman Holocaust Center. "His work has been able to illustrate the human spirit and its ability to transcend even the most dire of times, and to provide insight and perspective into his personal experiences during the Holocaust."

The exhibit's presenting sponsors are Beverly and Robert C. Rosenfeld.





Painting titled, "Head Count: You Have to be Counted," Czechoslovakia, 1943. This painting was created while the artist was imprisoned in Theresienstadt.On November 11, 1943, the SS administration unexpectedly ordered a "census count" of the ghetto population. All 40,000 ghetto inhabitants were forced to stand outside the camp in the rain and cold all day. Many prisoners died due to the difficult conditions, and the count had to be repeated as the final number was repeatedly different. Lichtblau-Leskly recalled that the Jewish Council attempted to conduct the head count in as orderly a manner as possible, allowing the children and elderly to pass the census first. His Israel period recreation depicts the details of this specific memory in a way he was unable to do in his original.

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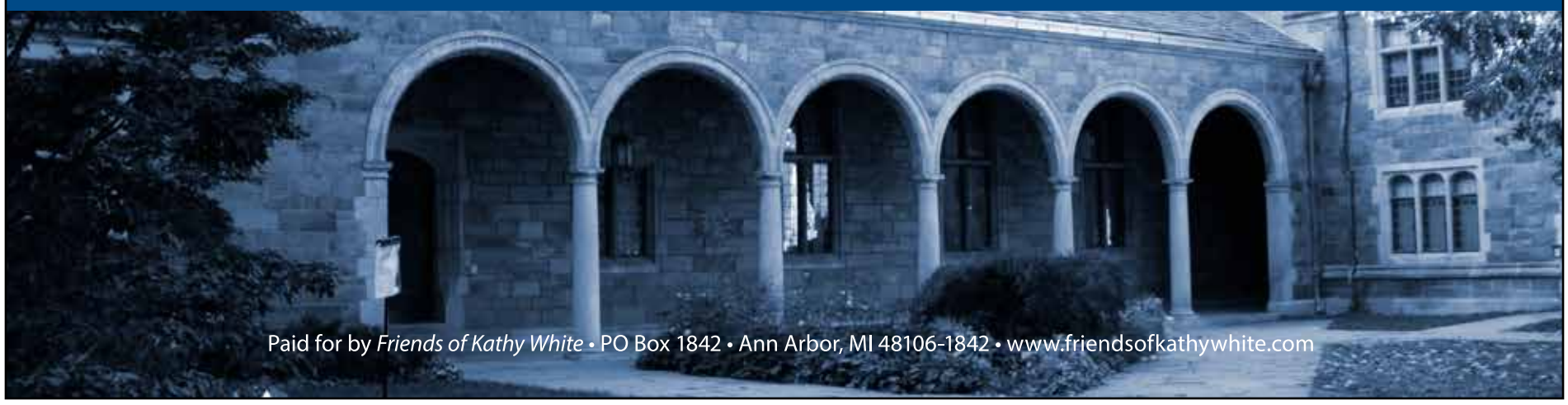

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A proposal for utopia?

Haifa Republic: A Democratic Future for Israel by By Omri Boehm

Book review by Avi Eisbruch

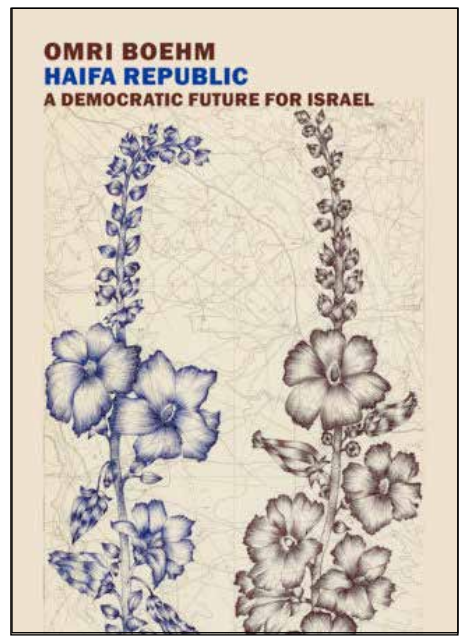
The definition of utopia in Merriam-Webster is: 1. a place of ideal perfection especially in laws, government and social conditions; 2. An impractical scheme for social improvement; 3. an imaginary and indefinitely remote place. A new book, *Haifa Republic: A Democratic Future for Israel* by the Israeli philosopher Omri Boehm proposes a solution to the Israeli-Palestinian conflict that may fit the definitions of a utopia, but still may be worthy of consideration.

The book extensively reviews the processes that caused the demise of the two-state solution proposal envisioned in the Oslo agreements, following the policies and attitudes of Israeli governments, as well as the rejection of the idea by parts of the Israeli Jewish and Palestinian public.

The goal of liberal Zionism, preserving Israel as a Jewish and democratic state, will be unachievable unless a substantial change occurs. Boehm suggests that liberal Zionism can be salvaged by forming a confederation of a binational state.

He does not propose fully integrated co-existence of Jews and Arabs in the whole land, suggested in the past by Zionist thinkers such as Ahad Haam and Brit Shalom. He proposes a confederacy of two autonomous states, a Jewish and a Palestinian one. He reminds us that similar ideas were proposed early in the 20th century by prominent Zionists. Theodor Herzl, Ze'ev Jabotinsky, and, early in his career, David Ben-Gurion, all advocated such a federation. Menachem Begin submitted a similar plan to the Knesset, expressing his concern that Israel may become "like a Rhodesia." A binational federation offers the last chance to live in peace and mutual respect and to have a truly democratic future.

Boehm calls the federation "Haifa Republic" because, in his mind, Haifa enjoys the kind of Palestinian-Jewish coexistence he'd like to see across the country. Haifa is an Israeli town in which Jews and Arabs in some cases live in mixed neighborhoods symbolizing co-existence, differing from Tel Aviv, which is almost purely Jewish, or Jerusalem, where Jews and Arabs live in segregated neighborhoods.



Some details are provided in the proposal: The military occupation of the West Bank and Gaza will be terminated. The 1967 border will demarcate the border between the two states. In each state each of the peoples, Jews or Palestinians, will exercise cultural and national self-determination.

The unity of the federation will be ensured by a joint constitution, to which each state's legislative, executive, and judicial branches will be subject. The constitution will guarantee human rights, democratic elections, and "full recognition of the Jews and Palestinian national rights." The borders between the two states will be open and full freedom of movement across the federation will be guaranteed to all. Citizens of each of the two states will have the right to live, work, and buy land on the whole federation territory

Israeli citizens, regardless of their place of residence, will vote for the Knesset, and Palestinian citizens, also regardless of their residence, for the Palestinian parliament. A joint constitutional Supreme Court of Appeals will be established, overseeing the operations of both states' legislative, executive, and judicial branches, as well as the joint committees of security and immigration. It will have an equal representation of Jews and Palestinians and will be located in Haifa. Arabic and Hebrew will be official languages in both states.

Both the Holocaust and the Nakba will be commemorated in public and in schools in both states. The right of return of both Jews and Palestinians will be recognized by both states: Jews will be able to naturalize as Israeli citizens and Palestinians as Palestine's citizens. A joint steering committee will establish the norms for immigration of Jews to Israel and of Palestinians to Palestine. The capital of Israel will be in West Jerusalem and Palestine's capital will be in East Jerusalem.

Both the Holocaust and the Nakba are central to Israel's fraught past. Boehm makes an attempt at symmetry: Jewish Israelis should remember the Nakba and forget the Holocaust, and Palestinians should remember the Holocaust and forget the Nakba. He argues that the future depends on both common acknowledgment and avoiding their abuse. The memory of the Holocaust should not be abused for political ends: The Palestinian struggle against Zionism is rooted in causes like land, citizens' and refugees' rights, and borders, rather than a metaphysical antisemitic wish to exterminate the Jews. The Jewish leaders of an Arab-Jewish alliance would have to insist that their country must take responsibility for the Nakba, commemorate it, and insist that expulsion is a crime that ought never be repeated. The right of return will be given to Palestinians to the areas designed as a Palestinian state, and symmetrically, the right of Jews to emigrate will be to the Jewish state.

Boehm acknowledges that such a scheme obviously presents complications. "Specific questions of security, economy, water, and borders, among many others, will have to be negotiated, planned concretely, deliberated publicly, and supported by world powers." He notes a small step providing potential supporting evidence: the recent acceptance of the Arab Israeli parties in the ruling coalition in Israel has shattered a long-time taboo and may demonstrate that a much wider cooperation may be feasible.

Criticism of such a plan includes the fact that its obvious aim is to prevent the Palestinians from achieving a majority in the whole land. The book does not try to assess the outcome of multi-ethnic federations in the past. While the federations of Belgium and Canada have succeeded, those of the Soviet Union and Czechoslovakia broke peacefully during or immediately after their democratizations, while the federation of Yugoslavia shattered violently due to the discord among its ethnic components. As attested by a former Yugoslav observer, "Ethnic federalism seems to be a good solution only if it is applied moderately, ... in an atmosphere of democratic political culture, mutual tolerance, and the sincere wish to live together in peace with other ethnic groups".

There is scant evidence that such conditions are likely to prevail in Israel-Palestine in the foreseeable future. However, while being currently an implausible dream, Boehm's proposal is worth dreaming about. ■

In new book 'Koshersoul,' award-winning chef Michael Twitty fuses African-American and Jewish culinary histories

Caleb Guedes-Reed, originally for the JTA

The James Beard Award-winning chef Michael Twitty released a book of recipes and essays that fuses Jewish and African-American culinary histories in August.

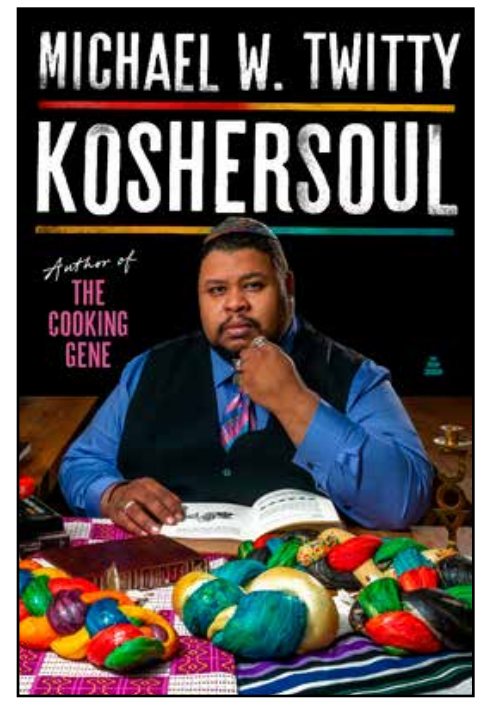
Twitty, 45, won acclaim for his 2018 book *The Cooking Gene: A Journey Through African-American Culinary History in the Old South*, which also drew parallels between African-American and Jewish history. Twitty grew up in Washington, D.C., in a Christian household but around Jewish food, with a mother who regularly made challah; he converted to Judaism in his early 20s and now keeps kosher.

"[T]here are some things that science cannot explain, it's a calling, it's a connection, it's above us," Twitty told the Jewish Telegraphic Agency in 2017.

Koshersoul: The Faith and Food Journey of an African American Jew is a more direct mashup of the different sides of his identity. The book includes 50 recipes with names like koshersoul collards, Louisiana-style latkes and Mrs. Cardozo's Famous seven-fruit haroset from Suriname. Readers also get essays and insights into both Twitty's experience as someone who is both Black and Jewish as well as histories and stories about how the two cultures overlap.

The book's cover shows a yarmulke-wearing Twitty in front of various loaves of challah. According to Twitty, each one represents a different part of his identity.

"Challahs are braided and braiding them together means I'm a whole person," Twitty said in an interview with ABC News. "The idea that this Jewish bread can also represent all the different parts of me is what I want to convey to the readers before they even open the book at all." ■



Ramallah: An Israeli American perspective

By Shifra Epstein

As I write this brief essay, Israel and Gaza are skirmishing, again. Yet, I still believe that the city of Ramallah (Allah's Height, in Arabic), the de facto capital of the Palestinian Authority, embodies the future of peace among Israelis and Palestinians.

For me, Ramallah epitomizes the Palestine most people don't know exists.

Ramallah is the cultural, commercial, and governmental hub of the West Bank, alive with liberalism and intellectualism. Ramallah is also a high-tech hub with hundreds of startup companies, many among them already collaborating with Israel, the Startup Nation.

Like many Israelis my age, my feelings toward Ramallah go back to pre-1967 War, when the city of Ramallah was a mythical and mesmerizing place.

Between 1949 and 1967 Ramallah had a radio station, Radio Ramallah, that united West Bank Palestinians and Israeli Jews. It wasn't interested in propaganda or demagogy, only playing the most popular Western and Arabic music. And I was glued to its sounds. I remember fights I had with my father over our one radio. He wanted to listen to classical music from the Voice of Israel. I wanted to hear the latest from the United States, and that meant Radio Ramallah

Soon after the 1967 Six-Day War when Israel occupied Ramallah (which had been Jordanian) and there was no longer a border, I truly believed that peace was around the corner.

During my years as a student at the Hebrew University in Jerusalem I would travel to Ramallah, a 10-mile, 15-minute ride from Jerusalem. These trips to Ramallah were my first time traveling abroad. I remember eating in Ramallah at an upscale restaurant, Naum, that served rich Saudis who had built summer homes in the city.

In the 1980s when I was the Curator of Ethnography at the Israel Museum in Jerusalem, I traveled to Ramallah with Ziva Amir, the renowned researcher of Palestinian embroidery. We traveled freely to villages around Ramallah searching for Palestinian embroideries and interviewing the embroiderers.

Then, I didn't visit Ramallah again for 30 years, until 11 years ago, when I returned to the city as part of the Wayne State University Summer Program, "Israel and the West Bank: Journey to Understand the Palestinian-Israeli Conflict."

In the second year of the program during the summer of 2012, we stayed at Hotel Victoria, a small hotel in East Jerusalem, for the first three days. From Hotel Victoria we traveled to other sites in the West Bank on a mini bus owned by Netour, an East Jerusalem company. Israeli guides and tourist companies are not allowed in Ramallah.

Our Palestinian driver, a master in finding his way through the labyrinth of checkpoints and navigating the separation wall and bypass roads, drove us — passing empty roads, Jewish settlements, Palestinian villages, and the Himza check point — to the center of downtown Ramallah and Al Manara Square.

In the center of Al Manara Square there are four grand sculptures of imposing lions with heavy manes and fierce eyes designed in Ramallah and manufactured in China. The imposing lions look out on the bustling streets of Ramallah while a towering light pole climbs up to the sky among them.

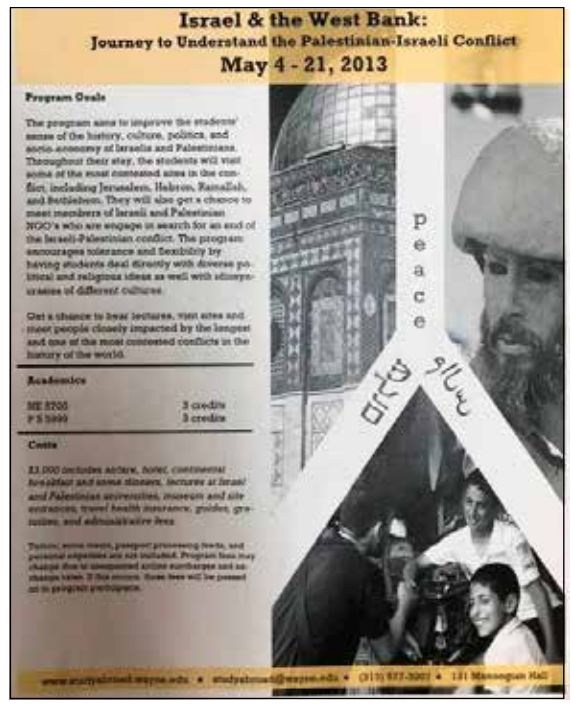
Al-Manara is truly a citizens' plaza. It has been the place for political and social gatherings among Palestinians. When we visited there were still posters and flags left from the last demonstration.

Al-Manara Square also has a restaurant and nightclub scene which deserves a separate article, and so do Ramallah food and restaurants. I could not resist a cold drink made of tamarind juice and rose water carried on a back of a man wearing a Turkish dress.

We crossed Al-Manara Square to the City Hall to meet with Ramallah mayor Janet Mikhail and her assistants. Elected in 2005, Janet Mikhail was the first female mayor of a Palestinian city. Ms. Mikhail and her assistants shared with us the challenges of running the city of Ramallah as a capital of the Palestinian State. Ms. Mikhail, a Christian, is a veteran principal of a high school for girls who ran as an independent, on the slogan "Ramallah for All." She served as a mayor for seven years from 2005–2012.

After the visit with the major, we crossed the street from Al-Manara Square to the Mukata'a (headquarters in Arabic), the most popular tourist attraction in Ramallah. The Mukata'a is a two-block compound. It contains some government offices and conference rooms, as well as Yasser Arafat's glass mausoleum, also known as Arafat Compound.

The glass mausoleum shields the austere structure, and three guards flank the grave day and night, keeping stern vigil over their patriarch. Yasser Arafat is buried in earth brought from Jerusalem and the tombstone is made from Jerusalemite stones. According to our guide, it is a temporary site, until Arafat will be buried in Jerusalem.



At the foot of the site is a Quranic verse: "God will give victory to believers."

Visiting the grave of Yasser Arafat was not an easy undertaking for me. I continue to struggle with acknowledgement of his leadership and legacy.

Next, we went to visit the Mahmoud Darwish Museum at Al-Barwa Park dedicated to the memory of the beloved Palestinian poet who passed away in 2008. Unfortunately, the museum was closed for renovation, and we were only able to read the history of Darwish which was engraved on the front of the museum.

After our full and emotional visit in Ramallah, we drove back to East Jerusalem. After a 15-minute ride we arrived at the Machsom (checkpoint) Calandria, northeast of Jerusalem and our entrance from the West Bank back into Israel.

Calandria Checkpoint is run by the Israeli army and is reserved for tourists and Palestinians with East Jerusalem residency.

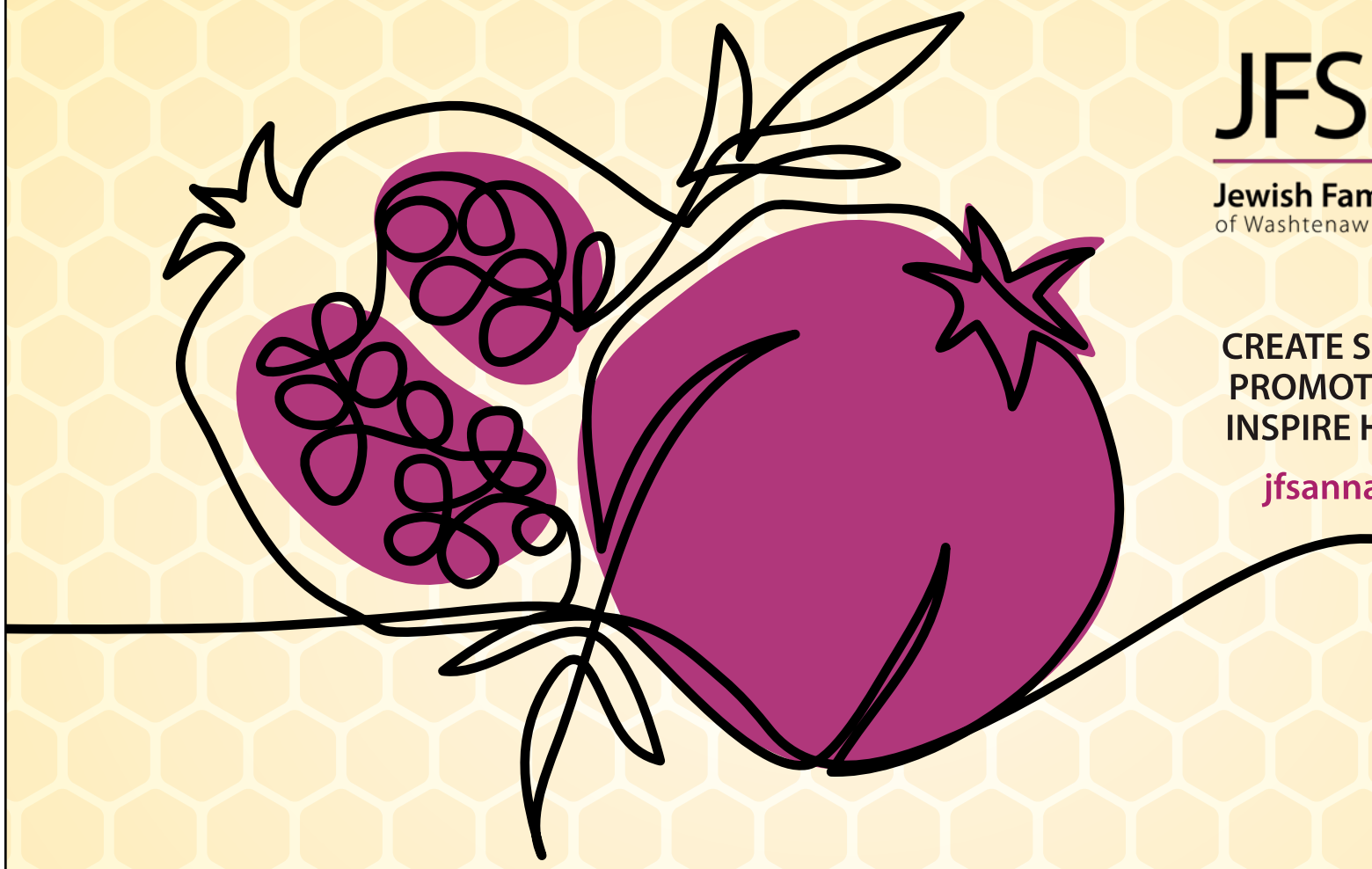
What was supposed to be a regular passport check turned into a humiliating encounter. First, the soldier asked our minibus driver to stop, which he did. The driver also pulled out his blue identity card, which showed that he is a Palestinian resident of Jerusalem and legitimized his entry into Israel from Himza. However, the soldier told the driver that he hadn't stopped as he had been requested and that he almost passed over him, then the soldier called the driver "dirty Arab," and came into the bus and asked for our passports. He took our American passports and left with them.

When the soldier returned, he accused one of the students of having forged her passport. According to the soldier, the word khodesh, a month in Hebrew, stamped by the border patrol was written wrong and this meant to him that the passport was fake.

Luckily, I had my Israeli passport. My birthright was helpful. The soldier told me in Hebrew that he let us go just because I was there. I felt horrible. The students were in shock.

As we continued our program, the incident faded but was not forgotten.

And yet, even with another round of fighting going on as I write these memories, I still believe that Ramallah can be a bridge and a chance to advance peace among Israelis and Palestinians. ■



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Leadership transitions at Jewish Family Services

By Ellen Abramson

When Susan Fisher assumed the role of Board President for Jewish Family Services of Washtenaw County in late 2016, she had some idea of the challenges that lay ahead. She knew the incoming administration in Washington was likely to limit refugee resettlement — a change that would impact JFS.

Ellen Abramson **Susan Fisher** **Sue Sefansky**

Under the leadership of President/CEO Anya Abramzon, the JFS team has undergone diversification of roles and cross training. As a result, Susan oversaw the agency deftly pivoting to expand services.

During Susan's term, the Protecting Our Future campaign secured annual support and established a strategic reserve fund. Another opportunity arose to protect the agency's future. McKinley Properties, long-time landlord to JFS, announced it would sell McKinley Town Centre, the property in which JFS rented its office space. A successful effort was launched to secure funds and financing to purchase the building.

Reflecting on her term, Susan remarked, "It was, indeed, an honor to serve as President of JFS. I thought I really understood the various programs offered as well as the strengths and challenges faced by the organization. *So not true*. I learned so much and was constantly amazed by the dedication, commitment, and professionalism of the staff and volunteers. That amazement continues to grow as JFS expands programs to better meet the needs of our community. "

When Sue Sefansky began her term as JFS President in late 2019, truly unexpected challenges lay right around the corner. The COVID-19 pandemic produced unprecedented food insecurity. JFS was asked by the local social service network to take on a much larger role in addressing this need. In response, JFS became a Meals on Wheels provider. Every inch, it seemed, of the newly acquired building was filled for months with food awaiting delivery to elderly and infirm community members unable to leave their homes.

In late 2021, Sue led JFS's response to a new challenge — the arrival to our community of refugees from Afghanistan. In a five-month period, enabled by the generosity of our community and the skilled work of agency staff, JFS resettled 321 Afghan refugees in our community. The agency had never resettled so many refugees in so short a time.

"Just after I began my term as president in 2019," Sue recalled, "we purchased our building. Within a few months, the building was closed to the public as COVID took on a life of its own, forcing JFS to pivot to telehealth services, as well as find creative ways to address food insecurity. We spent the rest of 2020 adjusting to our new reality; 2021 brought waves of refugees from Afghanistan and a scramble for housing. I consider myself the 'virtual president,' presiding over the board and committees by Zoom. I am grateful to the staff, volunteers, and board members for JFS such a remarkable place."

In September, Ellen Abramson, who has served on the JFS board for two terms, steps into the role of Board President. "I'm grateful to have both Susan Fisher and Sue Sefansky to turn to for guidance in the coming years," Ellen remarked. "I have no idea what challenges and opportunities lie ahead. But I am confident that JFS will be here to respond." ■

Weekly Wise at the J, food and friends coming together

By Cole Nelson, JFS Community Engagement and Events Coordinator

The weekly "Wise at the J" is a program run by Jewish Family Services of Washtenaw County and hosted at the Jewish Community Center of Ann Arbor. The lunch and enrichment program is currently operating every Wednesday and Friday. Mondays will be added to the weekly schedule on October 3 as the program grows.

Sally Adler and Deena Jones chatting before the movie begins.

On all days of Wise at the J, a freshly cooked kosher dairy nutritious meal is provided at little to no cost to our guests. Lunch is served at noon on Wednesdays and Fridays (it will be served at 12:30 on Mondays) and typically includes a main course, soup, salad, fruit, and a desert. For this program we ask for a suggested donation of $3 for anyone older than 60. There is a fee of $5.50 for anyone under 60 years old. After lunch, there is always a fun program. On Wednesdays, the group watches a movie together. On Fridays, the group plays mahjong.

During these extraordinary and often isolating times, Wise at the J offers opportunities to build connection and community. Sally Adler, a weekly Wednesday movie goer, has this to say: "Wednesday afternoons at the J are a highlight of my week. I enjoy the lunches and the movie, but I especially enjoy seeing the same people, and some new ones every week. I've made new friends and now we meet other times in the week for lunch, to go to movies together, to do other activities and share common interests." Ms. Adler continues: "What many people do not realize is that you don't have to be Jewish or be a member of the JCC to belong to this group, and unlike most other senior programs, you don't have to pay a membership fee or make a commitment."

Joyce Gerber, a weekly Friday mahjong player, enjoys the program immensely: "What a delightful and very inexpensive lunch on Fridays at the JCC! Our mahjong group loves playing at the J. Everyone is so welcoming, and we enjoy the privacy and quiet of a nice and bright room. One of the highlights is an incredible $3 lunch! Every week there is a new meal offered. Each meal often comes with an interesting salad, side dish, fresh fruit, and dessert. Can't wait for lasagna this week! If you play mahjong, feel free to join us on Fridays at noon. After lunch, we play until 4 p.m."

JFS offers weekly WISE at the J with the generous support of the Jewish Federation of Greater Ann Arbor and the Jewish Federation of North America's ACL/AoA grant funds. If you are interested in trying out WISE at the J, or want more information please visit: https://jfsannarbor.org/weekly-wise-at-the-j/.

Or reach out to the program coordinator, Cole Nelson, cnelson@jfsannarbor.org

JFS also offers professional WISE Aging Services such as care management, resource navigation, caregiver support (CARES) and more to older adults and their caregivers. Please visit https://www.wisemich.org for more information or call WISE at 734-436-4231. ■

Bar mitzvah raises over $4,000 to support local Ukrainian relief efforts

Jewish Family Services

On Saturday July 9, Daniel Lebedinski of Bloomfield celebrated his bar mitzvah at Temple Beth Ahm in West Bloomfield. Daniel's parents, Alexander and Svetlana Lebedinski, immigrated separately with their families to the Detroit area from Ukraine in 1994, where they were welcomed by Jewish Family Services' Refugee Resettlement Program in Oak Park. The Lebedinski family has been following the war in Ukraine closely and knew that they wanted to integrate supporting fellow Ukrainians into Daniel's bar mitzvah celebration. Knowing that JFS was affiliated with the HIAS resettlement organization, they saw that the closest current affiliate is Jewish Family Services of Washtenaw County in Ann Arbor.

"We know that there will be an inflow of people in need. Thinking about how it was when we came, and how JFS helped us when we first came to the United States, we felt that this was a great opportunity to give back," said Alex Lebedinski.

Ukrainians arriving in the U.S. will have a variety of visa statuses, including through their family or employment. A new arrival path was recently created by President Joe Biden when he announced the "Uniting for Ukraine" program. Uniting for Ukraine encourages individuals, synagogues, churches, and affinity groups to sponsor Ukrainians and foreign nationals who were residing in Ukraine prior to the Russian invasion of February 2022 to come to the United States. Uniting for Ukraine provides Ukrainians with humanitarian parole, a status that allows them to legally live, apply for work authorization, and access public benefits in the U.S. for two years, assisted in resettlement by their sponsors.

Daniel Lebedinski and family

While Uniting for Ukraine sponsors are expected to help the newcomers to find housing and furniture, provide initial transportation, supply meals and groceries, enroll children in school, and ensure that Ukrainians access other necessities, JFS knows that this is quite a demand on sponsors, and that the agency will be tapped for its expertise in the resettlement process.

JFS began preparing to help Ukrainians this past spring. Together with the Ukrainian-American Crisis Response Committee, JFSWC co-sponsored a concert fundraiser that featured talented performers from the University of Michigan's student body. JFS is hiring Ukrainian and Russian speaking caseworkers, identifying housing and potential co-signers, and anticipates increased demands on its specialty food pantry, English as a Second Language classes, transportation program, and counseling services. The agency has already received many requests for help, resources, and referrals.

After confirming that JFS expects to welcome many Ukrainians, the Lebedinski family decided to do a fundraiser for JFS's Ukrainian clients for Daniel's mitzvah project. "We posted it on Facebook, put up posters at our shul, and spread the word to friends, family, and at my parents' work," said Daniel. The family also recommended HIAS as a direct donation recipient.

"A lot of people said that they wanted to help, but they just didn't know what organizations they could trust," said Alex. With the Lebedinski's personal experience, they knew they could trust JFS.

In addition to financial resources, JFS will need community involvement in other areas. JCOR, a coalition of local synagogues collaborating to sponsor a refugee family in the near future, has already begun training with JFS in preparation. "People can volunteer to get school supplies and pack backpacks, help out in the food pantry, donate furniture, clothes and other things that they might need," Daniel recommended.

"It makes me feel better, and makes me happy that I'm able to do something for people that are in need," said Daniel.

To make a donation to JFSWC or find out more about sponsoring Ukrainians, please go to www.jfsannarbor.org. ■

A Death in Detroit

Excerpted from a novella by Mitchell Rycus

Why would he do such a thing when he had so much to live for?

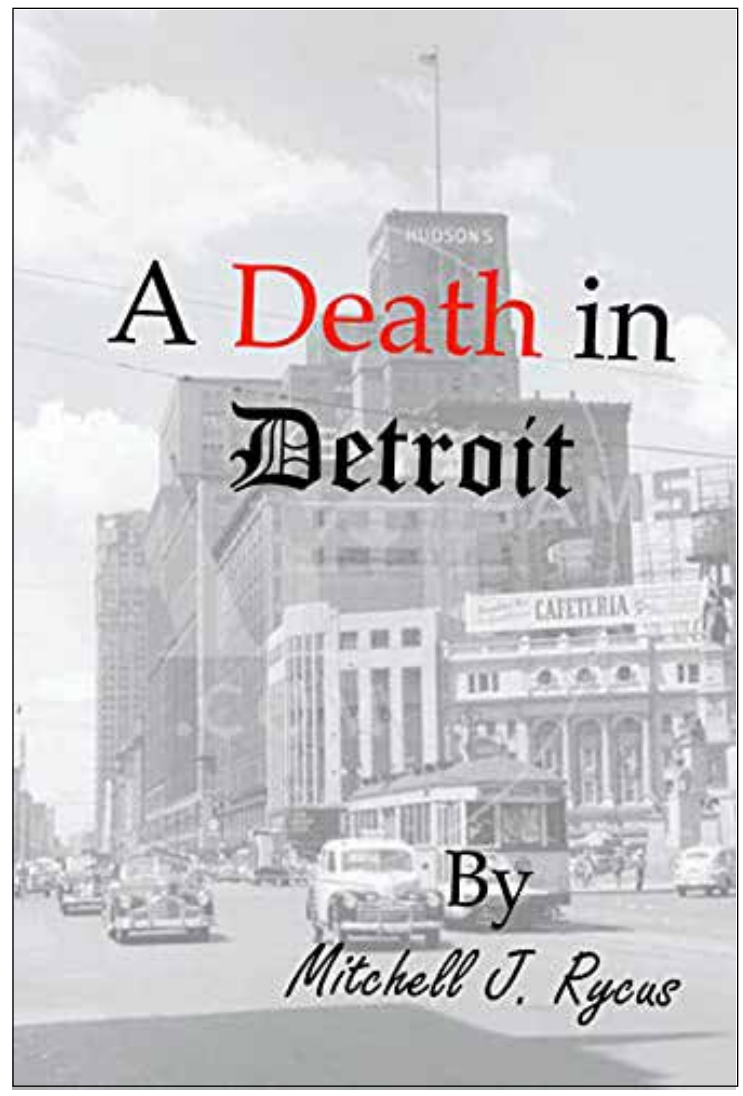
Seymore wondered. Dwayne Morris' death played heavy in Seymore's thoughts for years after the event.

Seymore David Lefkowski was a child of the Great Depression, the youngest male offspring out of all his 11 cousins. It was common in those days for families to pass clothes down from one relative, or neighbor, to the next. His father, Stanley Sherwin Lefkowski, was a door-to-door salesman and didn't make a lot of money during the war years, so the passed-down clothes were a welcome gift. His father had enough bills to pay along with keeping Seymore's sister, Agnes Rosalynd, looking nicely dressed, and the family as comfortable as he could; they were a post WWII middle-class Jewish household. It never occurred to his father, or to his mother, that dressing Seymore in hand-me-downs for most of his early childhood would bother him so much, but it did.

More often than not, the clothes were too big, even with the caveat that he'd grow into them, it never quite worked out. Seymore was a slightly built kid with thick black hair and a wiry frame who loved to run and was physically very active. So, the clothes he inherited would frequently wear out before he grew into them, and then he'd receive the next batch of oversized clothes.

But it was the shoes that bothered him the most. The soles on boys' shoes in those days were made of cheap leather that wore through rather quickly. By the time Seymore got shoes from his cousins the soles were just about worn out. So it wouldn't be long before an active kid like Seymore had holes in the bottom right through to his socks. It cost too much to have the kid's shoes resoled so his mother would put cardboard inside to cover the holes which by the end of a day of running and playing would also be worn through. And if it rained, then both the cardboard patch and his socks would be soaked through in a couple of hours. It was on rainy days that Seymore felt the worst about his clothing condition.

However, in the fall of 1938, when he was eight years old, he received a slightly worn pair of calf high leather boots with a pocket on the side for a jackknife. They were just a little too big, but with extra socks, after a couple of months they fit perfectly. But more importantly the soles were made of hard rubber which never wore out, so Seymore was the happiest kid in school, with his hand me down brown corduroy knickers and brown leather boots. For what seemed like the first time in his young life he felt like a normally dressed kid.



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Detroit immediately after WWII was a manufacturing giant with a population mix that equaled the diversity of the future United Nations. White and Black southerners poured in during the war to get the high paying jobs in the automobile industry, which during the war years became the airplanes, tanks, and weapons manufacturing industry. Because of its military production prowess Detroit was called the arsenal of democracy. The city also had a large population of German, Polish, and other Eastern European citizens. Some of them supported the Nazis during the war. However, the vast majority of first- and second-generation Eastern European Americans vehemently opposed the Nazis.

The German Bund had groups of supporters in the Midwest, notably Chicago. But Nazi sympathizing organizations, like the Schwaben Society, did exist in Detroit. Seymore didn't know that Dwayne's father had been a member of the society in the 1930s but the older Morris disavowed them when the U.S. entered the war in 1941. Joseph Morris never told his son, Dwayne, about his affiliation with the group, even though he still attended drinking and singing events at their location in Detroit while Dwayne was fighting the Nazis during the war.

A number of the group's members, like the senior Mr. Morris, were loyal Americans with sons and relatives also serving in the military. But there were those who still supported Hitler and when they were a little drunk, they were not afraid to let the others know their feelings.

"Ya, ya, so why did your son hire the Jew?" Bernold Kraus asked Joseph Morris on Saturday, September 21, 1946. They were celebrating the first Oktoberfest since 1939, the start of WWII in Europe. In 1946 Oktoberfest had been renamed Autumn Fest to disguise its Nazi leanings but was renamed Oktoberfest again in 1948. The higher alcohol content of the beer, made locally, led to people getting drunk even faster than usual, and most were just enjoying themselves, their culture, the end of an evil era for Germany, and life in general.

"Enough Bern, the war is over, and Deutschland will recover, so we need to stop our hate and thank God our children are home safe. Go sit down, have another beer, and just enjoy. Oh, and don't ever mention my son again in your hate, OK?"

Bernold Kraus was not happy with his old drinking buddy who had allowed his son to hire a Jew to replace a good Christian worker from a good paying job. The fact that auto workers at that time made almost 63 cents an hour, or five dollars a day for only five days of work each week and it didn't seem to register with Kraus that the young high school student was underpaid. All he could see was that the boy was a Jew, and it could well have been that issue that drove him to contemplate a horrible crime.

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After Seymore was terminated from the print shop, his sister, Agnes, found him a job as an errand boy for a jeweler in the Metropolitan Building where she worked. Like his old job, he only worked a couple of hours after school and Saturdays till three, but they paid him 50 cents an hour. He had more responsibility carrying packages of watches, rings, and other semi-precious cargo from shop to shop in downtown and to stores near downtown. But best of all from Seymore's perspective the shop he worked for was owned by a Jewish family, so he didn't have to fear any antisemitic behavior from his boss.

Agnes Rosalynd Lefkowski, or Rosie as she was called by her friends, was a nice-looking young woman, with black hair and dark eyes. She was slimly built, had a number of boyfriends in intermediate and high school, and was popular with all of her classmates. On that Saturday afternoon in May on their bus ride home from work, Seymore was just getting around to filling her in on all the details about the day he found out that his boss had killed himself. ■

Elul, continued from page 1

a text or email just asking how they are and letting them know you've been thinking of them.

Embrace the practice of free writing.

Writing is one of the practices that I use to connect to what I call my inner wisdom — the voice that I don't always hear when I'm busy with the demands of parenting and work. I take 10 minutes several times a week to do some free writing, during which I sit down with my journal or a blank Google Doc and just write about whatever comes to mind. I always feel much better and more connected after those sessions. The easiest way to do this is to schedule a few writing times into your calendar over the next few weeks. Then, simply open a blank document and use prompts like: This year I hope to… One thing I've learned this year is… or My prayer for the world is…

Reassess your schedule.

Right now I'm feeling a bit overwhelmed about the return of many activities, for myself and my family. I am taking this month to think hard about how many extracurricular activities will feel manageable and I am practicing saying no to things that feel too much (or, still, not safe). One thing I've learned about myself over the pandemic is that I thrive with more downtime. As such, I am entering this year with the intention and awareness that becoming "too busy" — even with good things — takes me away from feeling my most grounded and healthiest, and it also creates unnecessary pressure in my family. Use Elul to consider what you can take on this year, and what you can say no — or "not yet" — to.

Include your family!

Rosh Hashanah is late this year, if you have kids they will be in their first month back at school. But you can bring your children into your Elul practice in fun, gentle ways. If you're out enjoying nature, for example, take a moment to mention Rosh Hashanah, the world's birthday, and invite them to share what they're most grateful for in the natural world. Bring out your favorite Rosh Hashanah books and start reading them now. I also have a set of plays that would be fun to read as a family, you can find them at gabriellekaplanmayer.com/product/high-holy-day-plays/. Preparing for Rosh Hashanah with stories and plays can be especially helpful for children with intellectual disabilities to know what to expect on the holiday. If your kids enjoy art, start making some homemade cards to send to family and friends.

I hope that this month brings you and your family many opportunities for connection and growth! ■

Born and raised Jewish, the man leading 19 years of protests against a Michigan synagogue embraces antisemitic tropes

By Stewart Ain, this story was originally published in the Forward

The 76-year-old Holocaust denier who has protested outside a Michigan synagogue nearly every Shabbat for 19 years was born Jewish, attended Hebrew school, had a bar mitzvah and used to attend High Holiday services at the synagogue he targets.

What began as a protest against Israeli policies has morphed into one that challenges the Jewish state's right to exist and traffics in blatantly antisemitic tropes. The organizer, Henry Herskovitz, holds signs with slogans like "Resist Jewish Power," "No More Holocaust Movies" and "End Jewish Supremacism in Palestine," along with one honoring a man who loved Hitler.

Unsuccessful lawsuits

The weekly vigil outside an Ann Arbor synagogue building attracted national attention after two congregants sued, accusing the protesters of violating their right to freely exercise their religion. The lawsuits failed. Federal judges ruled that the Constitution protects the protesters' free speech, and ordered the congregants to pay $159,000 in legal fees. The U.S. Supreme Court this spring refused to hear appeals.

But little has been written about the man spearheading the ongoing Shabbat demonstrations. In an interview, Herskovitz said that visits to Iraq, Israel and the West Bank led him not only to abandon Judaism but to believe baseless conspiracy theories implicating Israel for the 9/11 terror attacks and to reject the historical record of the Holocaust.

Herskovitz, in short, blames Jews for antisemitism. "I'm convinced that anti-Jewish sentiment always follows bad Jewish behavior," he said.

When Herskovitz started protesting at the Ann Arbor synagogue nearly two decades ago, his group was called "Jewish Witnesses for Peace and Friends." He said there were as many as 13 Jewish regulars. He said the others have since died. Most weeks, the group Herskovitz now calls "Witness for Peace" includes just himself and a couple of others gathering in front of the synagogue. He has also picketed outside a local Holocaust museum and Jewish Federation office.

Turning points

Herskovitz said he grew up in the Turtle Creek section of Pittsburgh before moving to the heavily Jewish Squirrel Hill neighborhood, site of the 2018 Tree of Life massacre that killed 11 Jews during Shabbat services.

"My mother wanted my sister to marry a Jew and Turtle Creek had very few Jews," he recalled. "My family and my aunt and her family were the only Jews there." He was bar mitzvahed at Congregation Beth Shalom, a Conservative shul in Squirrel Hill, in 1959.

Herskovitz, who worked as a mechanical engineer for a compressor manufacturer in Michigan before retiring in 2019, cited two experiences that caused him to question what he was brought up to believe about Israel and Jews.

The first was in 2000, when he and a friend decided to fly to Iraq to "take a little tour" to observe the effects of the sanctions that had been imposed by the United Nations Security Council following Iraq's invasion of Kuwait. There, he said, they visited a hospital where families who couldn't afford a nurse were tending to their own children. He saw a father sitting on the bed of his son, a cancer patient.

"The man looked like a terrorist with a dark beard, but then I noticed that he was crying. Then I started crying," Herzkovitz recalled. "I had been told by the press that these were terrorist people, and I found out that this person was a real human being. It struck me very hard."

After returning to Michigan, he made a sign that read, "End the Sanctions on Iraq" and held it aloft on an Ann Arbor street corner.

Impact of 9/11

But Herskovitz said 9/11 had an even greater impact on his thinking. He bought into the false claims that Israel had something to do with the Sept. 11th attacks on the World Trade Center and other U.S. targets. And he continued to question what he had been taught about the country. "I asked, 'What else have I been wrong about?'" he recalled.

Now, Herskovitz said, he believes Israel has no right to exist and that the land between the Jordan River and the Mediterranean belongs to Palestinians, not Jews. He traveled to Tel Aviv in 2002, and said that aboard the plane, a rabbi told him that Palestinians teach their children to hate Jews.

After landing, he said, he went to the West Bank and asked a Palestinian teacher if what the rabbi said was true.

"You can't teach people to hate, you have to show them," he recalled her saying. She talked about how Palestinian are made to wait for hours at Israeli military checkpoints in the West Bank, and are often humiliated in front of their children by the soldiers. Herskovitz said her conclusion made sense to him, and he came away agreeing that, as he put it, "hatred is earned, not taught."

A familiar place to protest

There are three synagogues in Ann Arbor. Herkovitz said he chose to demonstrate every Shabbat outside a building that houses both the Conservative Beth Israel Congregation (as well as another congregation) because he had attended Yom Kippur services there.

"I went there for 15 years and followed the fasting," he recalled, admitting that he sometimes bought a ticket and sometimes snuck in. "I probably stopped going shortly after the vigil began in 2003."

Now, Herskovitz said, "I'm out of the faith. It doesn't appeal to me."

Instead, Herskovitz said, "I call myself a fledgling Christian and I go to church on Christmas Eve." On one occasion, he recalled delighting in a live creche in which Joseph was talking on a cellphone. "I thought that was pretty hilarious," he said.

Henry Herskovitz protesting outside Beth Israel Congregation in Ann Arbor, Michigan, in December 2021. He holds a poster that says "No More Holocaust Movies."

He could not really explain why the protests have persisted for so many years. He said he initially hoped to change congregants' minds about their support for Israel. Now, he sees his audience as the entire community.

Supporting a Holocaust denier

His supporters have also protested when Israeli groups or speakers come to town or when the local Jewish federation holds its events. On Holocaust Remembrance Day in 2014, they picketed a Holocaust museum with signs saying "Free Ernst Zundel," author of a book titled "The Hitler We Knew and Loved," who was jailed in Germany for Holocaust denial and inciting racial hatred. He said he visited Zundel in prison and that his sister was "aghast that I visited him." (Zundel died in 2017.)

In January, the Ann Arbor City Council for the first time condemned the protests.

Herskovitz said his parents died before he started the protests and that he doesn't speak with his sister about them.

Asked about the sign decrying Holocaust movies, Herskovitz said: "We're sick of the movies — the Jews crying out in pain." Films about the Holocaust, including director Ken Burns' upcoming documentary for PBS, are a way for Hollywood to manufacture sympathy for Jews, he added.

Herskovitz said he has never spoken with a Holocaust survivor but has visited Auschwitz and Dachau. Still, he rejects the historical record, and has convinced himself that there were no gas chambers at these or other concentration camps. He said that Hitler never ordered the mass extermination of the Jews of Europe, and that crematoria were only used to dispose of bodies of people that succumbed to overwork, "malnutrition" or disease. The Anti-Defamation League has labeled Herskovitz a Holocaust denier. ■

A special relationship between God and the Jewish people

Rabbi Aharon Goldstein, Chabad of Ann Arbor

On Rosh Hashanah (September 25–27) we ask God to inscribe us and seal us for a good year and also a sweet year. The question arises as to why God should do that for us? What kind of merit do we have that God should grant us a good year and a sweet year? Especially, if we look back upon the previous year, everyone can look back on their own actions, deeds and misdeeds and, being honest with themselves, will see that there are areas that could have been better — and we hope to make better — in the coming year. So, if it wasn't a perfect year, true we have to do teshuvah, that's how we come to Rosh Hashanah — spending the whole month of Elul doing teshuvah, repenting. Nevertheless, there is a possibility that the teshuvah is not complete. So, the question remains; on what merit do we ask God for a good year when, from all practical standpoints, we are all human and therefore not perfect? We want a perfect year from God but we are not perfect — so how does that work?

Rabbi Aharon Goldstein

One of the ways this is explained in the Chassidic thought is asking, what is our merit that we can ask from God to be written and sealed for a good year, even though we're not perfect? We ask that God should awaken the inner connection that every Jew has with God. This speaks to a very deep relationship that is beyond where anything could ruin that relationship. Like the relationship between a parent and a child. Yes, there are day-to-day issues that we deal with, and no one is perfect, but still there is this inner bond between the parent and the child that cannot be interfered with. That connection is always there and cannot be nullified. It's a fact that we have this inner connection like a parent and child. Therefore, with this, we come to Rosh Hashanah asking God for a good year.

One of the verses we say just before the blowing of the Shofar is one that asks that God should choose us and have a special love for the Jewish people that is not limited by our actions.

Even if we have misdeeds — this is beyond that. As the verse says, God should choose us. Why is the term "choose" used? Because true choice is when we don't have any reason to choose this thing that we have decided upon. Say, for example, that you have two things in front of you. If it's an apple and an orange, you have to decide which one you want — apple or orange. That's not called a choice because there are two different fruits with two different tastes and two different appearances. So, when you choose one over the other, you have a reason to do it. Therefore, the only way we can say that there is a *true* choice is when you have two identical apples and they are both the exact same shape, color and texture, etc. Nevertheless, you choose to take one over the other. So, when you make a choice, it's not limited by the uniqueness of one over the other. So, when you make that choice then it doesn't matter what happens afterwards — you made the choice, this is what you want and what you will stay with.

It's the same thing with God and the Jewish people. When God chooses us, we're not only chosen according to our deeds, our features, according to our natures, etc. We are chosen because this is what God wants. The choice comes from a very deep place in the person that is beyond being affected by one's actions. It's beyond actions. Based on that is how we come to God and ask for a good New Year. Because we are asking that we be judged by our essence — that we are all one together, so we are definitely deserving of a good New Year.

When He chooses the Jewish People it's beyond their deeds and misdeeds. Therefore, we can very comfortably come to God before Rosh Hashanah and ask for a good New Year even though we didn't live up to perfect behavior. But since our relationship is beyond behavior — in a place where behavior doesn't make a difference — because God is beyond everything — from there we ask God to give us a good year.

Referring again to the verse recited before blowing the Shofar, God should choose us. What do we mean by using the term "choose" us? Not based on what we do or what we don't do because that's not a choice. The Jewish People learn Torah and do mitzvot and the other nations don't. So that's not considered "choosing" the Jewish People over the other nations of the world. So, when we say "choose" we're asking God not to look at our actions — go beyond our actions. So, it doesn't make a difference if we really behaved the way we were supposed to, if we had a perfect year or not, because God's relationship to us goes beyond our deeds and misdeeds.

Then comes the obvious question; if it really doesn't make a difference if we are deserving a good New Year or not, we want God to give it to us regardless, so what is the point of praying? Why do teshuvah? God will do it anyway. He loves us and His relationship to us is not dependent on our deeds — so it would seem that we don't have to do anything. The answer is that this "choice" that God should make of us, should not be just a potential one, and hidden one, but it should be something that can be seen and felt and revealed.

Therefore, one has to take away all of the negative deeds that get in the way of this relationship with God so that God can go straight from the highest levels of relationship with the Jewish People and grant them a New Year that can be felt and seen because it's not just all the way up there, but it's also down here so we can see it and feel it. This is also an explanation why it's brought into Code of Law that on Rosh Hashanah we dress in white. Because what we're trying to demonstrate with that is that God is going to wipe away all of our misdeeds and give us a New Year. The question is, as before; how do we know? We're not deserving, we weren't perfect in our observances. But the answer is, as we said before, that God has "chosen" us and this "choice" is beyond deeds and misdeeds. Based on that, we go into Rosh Hashanah with full confidence that we're going to have a healthy year, a happy year and, obviously, we'll do the best we can to live up to our relationship to God — just like God always loves us, we have to always love God and, God willing, everyone should be blessed with a good year, a happy year, and a healthy year. ■

Elana Dykewomon, influential author whose characters were Jewish lesbians like her, dies at 72

Andrew Esensten, Philissa Cramer, originally for the JTA and J. The Jewish News of Northern California

Beyond the Pale, Elana Dykewomon's award-winning 1997 novel, traced the intertwined stories of Jewish lesbians from Kishinev, Moldova, to the Lower East Side, in a saga that included both Russian pogroms and the deadly Triangle Shirtwaist Factory fire.

"It can't be that we are the first generation of Jewish lesbian activists on the planet," Dykewomon said at the time. "So part of what the novel is about is searching for our ancestors and ancestral community as Jewish lesbians."

The book won the 1998 Lambda Literary Award for lesbian fiction and was reissued in 2013. It remains a classic in the genre, where Dykewomon, who died this week at 72, was a pioneer.

Dykewomon's death Sunday in Oakland, California, where she had lived for many years, was caused by esophageal cancer, according to her family. It came just minutes before her first play, inspired by the 2016 death of her wife, was to be performed in an elite festival.

"We mourn the loss of Elana Dykewomon, a queer activist, author, and teacher with a fiercely dedicated readership," the Jewish Women's Archive said in a tweet, in one of many tributes to come after Dykewomon's death. "May her memory be a blessing."

Born Elana Nachman in New York City in 1949, Dykewomon changed her name after the publication of her first novel, *Riverfinger Women*, in 1974. She wanted to distance herself from the Nachman line of rabbis from whom she descended, she told *J. The Jewish News of Northern California*, in 1997. She adopted Dykewoman, then Dykewomon, to demonstrate her allegiance to the lesbian community — but later regretted not using her name to assert her Jewish identity, too.

"If I had to do it all over again, I might have chosen Dykestein or Dykeberg," she said at the time.

Dykewomon was raised in a fiercely Zionist household; her father fought in Israel's War of Independence, and her mother worked with a Zionist smuggling ring. Dykewomon spent part of her childhood in Puerto Rico, studied fine art at Reed College in Portland, Oregon, and settled in Oakland, California, in the early 1980s. She was drawn to the area because of its Jewish lesbian activist community, she told J.

Though she rejected religion after becoming a radical feminist, she said, she studied Yiddish, Torah and Talmud while writing *Beyond the Pale*; often wrote on Jewish themes; and frequently included Jewish characters in her work. The 2009 novel *Risk*, for example, featured a Jewish lesbian who lives in Oakland and makes a living tutoring high school students.

In addition to writing, she edited *Sinister Wisdom*, a lesbian literary and art journal, from 1987 to 1994. In *The Tribe of Dina*, a two-part special issue in 1986 dedicated to Jewish women's perspectives, she penned a story from the point of view of a woman wandering in the desert with the Israelites after leaving Egypt. In 2021 she co-edited a special issue titled *To Be a Jewish Dyke in the 21st Century*.

Dykewomon was one of five playwrights to have works selected for this year's Bay Area Playwrights Festival, out of 240 who submitted plays. This summer, she worked with the actors who would perform two staged readings of *How to Let Your Lover Die* — first on July 30, then on Aug. 7. Her death was announced and mourned in the chat of the second event's livestream.

"I would like to see it at least have a reading before I die, which I expect to do," she told J. matter-of-factly in an interview in July. "But it's not so tragic to die." ■

Being in Harlene's Orbit

By Karla Goldman

The death of Harlene Appelman leaves a huge gap in the Ann Arbor Jewish community and the world of Jewish education. Left bereft are overlapping circles of Jewish educators and professionals, legions of friends to whom she felt like family, and of course her own family members whom she simply adored.

In the hours after the Covenant Foundation, which she served as executive director from 2005 to 2021, announced her death on Thursday, August 18, many of those who had loved her began processing their loss via social media. Their posts captured the profound impact that Harlene had on so many individuals and on the field to which she was so devoted.

Most commenters reflected upon what it was like to find themselves in Harlene's circle and what that meant in their lives and careers. As Josh Kanter (Director of Partnerships and Marketing at Reboot and a member of the inaugural student cohort of the University of Michigan's Jewish Communal Leadership Program that I direct) reflected: "Harlene made you feel at once that you were the only one she was rooting for and also that you were so deeply woven into the most special web of folks who she was working to uplift, connect, and champion. Hers was the most special orbit to be in."

It wasn't just the scope of Harlene's orbit, it was also its impact. Kari Alterman (Program Director for Jewish Life at the William Davidson Foundation) described her long-term relationship with Harlene that started when Kari was attending JCLP's predecessor program, Project STaR at the University of Michigan: "That one conversation changed my life. Harlene changed my life."

Robin Axelrod (Co-founder and Chief Clinical Officer, Boon Health), who directed the Drachler Program (which succeeded Project StaR at UM) shared a similar sentiment: "she opened doors for me that I didn't know existed."

Even individuals who met her only briefly, like Rabbi Rachel Kobrin of Denver, could see that Harlene was able to see "people's light, reflect their light back at them, and inspire them to grow. Harlene did that for me."

Harlene developed her influential approach to centrality of Jewish family education in different roles around Metro Detroit, beginning in 1982 as director of Family Life Education at Congregation Shaarey Zedek in Southfield. Outside of Michigan, she will be remembered by most as the executive director of the Covenant Foundation from 2005-2021, a role that she treated with utter seriousness and dedication.

However much the Covenant Foundation accomplished, it was never enough for Harlene. She continued asking questions: We honor experienced Jewish educators and give grants for innovative Jewish education projects. But why aren't we bringing these folks together in conversation and offering even more resources to help them succeed and share their creativity? What are we doing for the newest innovators in the field? OK, now that we're honoring younger educators, why don't we host a breakfast to honor them, invite everyone we know, and pack that event with as much education, enrichment and insight as could possibly be squeezed into a breakfast time slot? We do all this work to make connections in Jewish education — but why aren't we offering an elegant online publication that brings all this content and learning together and shares it with the world, etc. etc.?

Of course, Harlene's impact was local as well as national. Harlene and her beloved spouse, Henry Appelman supported every worthy endeavor in Jewish Ann Arbor, often providing primary sponsorship for initiatives they felt were of importance to our community. And, as should already be clear from the quotations shared above, Harlene had a huge heart for the students who came to Ann Arbor to begin building careers in Jewish community.

One former JCLP student texted me to say that it was an introduction from Harlene "that made my career." Similarly, Elliot Pachter (now rabbi emeritus of B'nai Moshe in West Bloomfield) recalled teaching as an undergraduate at Ann Arbor's Beth Israel Congregation where Harlene took her earliest leadership role in Jewish education in 1979: "I was one of those University of Michigan students that Harlene took a chance on, and set me on my own path as a Jewish professional."

It was also in Ann Arbor that, in addition to support and encouragement, Harlene was able to welcome aspiring and current Jewish professionals to the home she shared with Henry. I treasure a picture of the very first group of JCLP students for a Sukkot celebration at their home that also included two barely post-college professionals from Michigan Hillel and nonagerian Detroit-based philanthropist Bill Berman. The Sukkot timing tells you that Harlene did not waste any time in welcoming these new and aspiring Jewish professionals to her community and home. The presence of Bill Berman speaks to her belief in working across generations, but also to her awareness that every communal aspiration requires material resources to grow.

Wherever she was, Harlene Appelman changed people's lives and made a difference. As the leader of the Covenant Foundation, she was in the position of being able to leaven her belief in communal possibility with the materials resources they need to grow. But Harlene knew that while money, connections, and strategic thinking were vital, they were not sufficient. Harlene meant so much to so many because, for her, building meaningful Jewish community was not about any of those things. In its essence, it was about connection. It was about joy. It was about love. It was about possibility. We all knew it. We all felt it. Her memory will always be a blessing. ■

Beloved community educator and innovator, Harlene Appelman

Harlene Winnick Appelman, June 7, 1947 – August 18, 2022

Beloved wife of 38 years of Henry Appelman. Sister of Fern Sabian (Michael Sabian). Cherished mother of Gabriel "Gabi" Adiv, Avishai "Avi" Adiv (Vera Zolotaryova), and Naomi Adiv (Elliot Leffler), and Avery Appelman (Cindi Tarshis) and Brett Appelman. Loving Bubbie of Eli Adiv, Nava Leffler, Razia Adiv, Lillianna Appelman, Branson Appelman, Harper Appelman, and Oxford Appelman.

With heavy hearts we share the news that our dear friend, colleague, and stalwart supporter of the Jewish community, Harlene Winnick Appelman z"l, passed away Thursday, August 18 after being diagnosed with cancer two years ago. Harlene died peacefully at home, surrounded by her family.

Front row, Left to right: Michigan Hillel Berman Intern Allie Conn (now Allie Conn Kanter), JCLP students Ariel Pearl-Jacobvitz (now Ariel PJ Stewart) and Liz Kohn (now Liz Grossi) Second row, left to right: JCLP students Sara Schwartzman and Josh Kanter, Harlene Appelman, Bill Berman, Michigan Hillel Berman Intern Michael Spitulnik, JCLP student Ilana Schuman-Stoler (now Ilana Harrow), JCLP director Karla Goldman, JCLP student Talya Gates-Monasch (now Talya Marcus), Michigan Hillel assistant director, Tilly Shames (now Tilly Shemer). Photo courtesy of Karla Goldman

Harlene will be remembered as an innovative and visionary leader in the field of Jewish education, with a career that had an outsized impact on the development of Jewish families and her fellow educators. As one of the founders of Jewish family education, Harlene's impact is incalculable. For her, family was central. No matter how busy she was, she always had looked to family as her North Star, and she wanted to provide all Jewish families with the tools to do likewise. The Jewish Experience for Families she conceived revolutionized the way Jewish education was viewed, bringing it back into the fabric of Jewish family life, integrating it into family traditions, making it a way of life rather than an academic learning process.

As CEO of the Covenant Foundation from 2005-2021, Harlene made an indelible mark on the field of Jewish education, shining a light on dedicated and talented Jewish educators, supporting their bold and innovative ideas, and raising the bar for what outstanding Jewish education looks like.

Harlene's contributions impacted communities throughout North America. But Ann Arbor was her home. Along with her beloved husband, Dr. Henry Appelman, Harlene passionately and generously supported and sustained cultural institutions and charitable causes throughout our community, fostering educational innovation and creative programming for people of all ages. Harlene was generous with her time and expertise, encouraging us to strive for excellence on behalf of the Jewish community. She was a beloved mentor to students and Jewish communal professionals locally and around the world.

Harlene devoted her heart and her soul to the Jewish community, and particularly to engaging the next generation through Jewish education. She will be missed by all who knew her and had the privilege of working with her.

May her memory be for a blessing, and may Henry and the entire Appelman family be comforted among the mourners of Zion and Jerusalem. Baruch Dayan Ha'Emet ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:;

The family and friends of Harlene Appelman, August 18.

The Washtenaw Jewish community sends mazel tovs to:

Jim & Jamie Abelson on the birth of their granddaughter, Hesper Noa Winger, sister of Jesse and daughter of Sara Abelson & Ben Winger.

Bob Blumenthal & Beth Dwoskin on the birth of their granddaughter, Hila Doris Shriner-Cahn, daughter of Judy Blumenthal & Elliot Shriner-Cahn.

Art & Mary Schuman on the engagement of their son, David Schuman, to Klari Goldman.

Calendar

September 2022

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Thursday 1

Jewish Prayer: Finding Your Way into The History, Meaning, and Spirituality: TBE. Join Rabbi Whinston for an ongoing exploration of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days. 10:30 a.m. and 7:30 p.m.

Cantor's (Jewish) Book Club: TBE. Cantor

Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 2

Candle Lighting 7:49 p.m. Shoftem

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Saturday 3

Havdallah 8:48 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Sunday 4

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Monday 5

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 6

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Integrative Elul Practice Workshop: Pardes Hannah. 7:30 to 8:30 p.m.

Tea and Torah for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter - study of the text in the original, with the classical Rashi commentary. 8 p.m.

Wednesday 7

Parsha Lunch and Learn: AAOM. Explore themes of the weekly parsha. Zoom. 12:30 - 1 p.m.

Yidish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 8

Prayer: Finding Your Way into The History, Meaning, and Spirituality: TBE. 10:30 a.m. and 7:30 p.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Spirituality Book Club with Cantor Emerita Annie

Rose: TBE. 12 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 9

Candle Lighting 7:37 p.m. Ki Teitzei

Welcome Week Kick off at Matthaei Garden. JFS. 9 to 11 a.m.

TBE Library open: 5:30 to 7:30 p.m.

Family Shabbat: JCS. All are invited to join the JCS on September 9 at 6:30 to welcome Shabbat. Dinner from a local restaurant follows a short observance that includes secular readings, songs, candle lighting, wine, and challah. Children are welcome. Dinner is free for JCS members. The cost of dinner for non-members is $10/person or $25/family. Registration required: www.jewishculturalsociety.org at the Jewish Community Center. 6:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.

Motown Shabbat: BIC. An all-ages experience of the music of Motown and the Shabbat liturgy interwoven together for inspiration and new perspectives! Rav Nadav and Neil Alexander will feature the music of Marvin Gaye, The Temptations, Stevie Wonder, and The Four Tops. 6 p.m.

Saturday 10

Havdallah 8:35 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Shabbat Morning Services: Pardes Hannah. Zoom. 10 a.m. - 12:30 p.m.

Second Saturday Shabbat Morning Service: AARC. Service led by lay leaders at the JCC. Hybrid, in person at the JCC and Zoom link will be sent out the week before the event. 10 a.m.

Sunday 11

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Garrett's Space Virtual Fundraiser. 24 hour begins 11 a.m.

Beth Israel Reads: ***People Love Dead Jews***: BIC. Book Discussion. Author Dara Horn captured the book world's attention with the most provocative title of 2021, ***People Love Dead Jews: Reports from a Haunted Present***. 12 p.m.

Fall Open House: JCS. 2 p.m.

Book Group: AARC. Reading ***The Lawgiver: A Novel*** by Herman Wouk. Please e-mail Greg Saltzman for more information: gsaltzman@albion.edu. 11:30 a.m. to 1 p.m.

Monday 12

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 13

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Integrative Elul Practice Workshop: Pardes Hannah. 7:30 to 8:30 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. 7:30 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 14

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 15

Jewish Prayer: Finding Your Way into The History, Meaning, and Spirituality: TBE. 10:30 a.m. and 7:30 p.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Ann Arbor ORT Opening Event: The speaker, Micheline Maynard, will speak via Zoom about her new book, ***Satisfaction Guaranteed: How Zingerman's Built a Corner Deli into a Global Food Community.*** Members and prospective members can attend in person or join the Zoom presentation from their home. RSVP to Joan Levitt, jflevitt2@gmail.com by September 8.. 4 - 6 pm.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Kohenet Kabbalat Shabbat: Zoom. Pardes Hannah. 6:30 - 7:30 p.m.

Elul workshop: AARC. Turning inward, Teshuvah (turning, returning): How can the teachings of the season support our cheshbon ha-nefesh (taking an account of the state of our souls) and our teshuvah (making reparations and returning to our highest selves)? 7:00 - 8:15 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 16

Candle Lighting 7:25 p.m. Ki Tavo

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 17

Havdallah 8:23 p.m.

Selichot service: Chabad. 1:30 a.m. (Yes, a.m.).

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Seudat Shlishit: AAOM for heavy snacks and singing to prepare for Leil Slichot (Prayers for forgiveness in preparation for the High Holidays) later that night. 5 p.m.

S'lichot Study Session & Service: TBE. Register at www.templebethemeth.org. 8 p.m.

Selichot Study Program with Rav Nadav and Service: BIC. 8 p.m. and service at 8:45 p.m.

Selichot: Pardes Hannah. 8:30 - 10:30 p.m.

Sunday 18

Tanya – Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 11 a.m.

Apples & Honey and Lots Lots More: JCC. 2 to 5 p.m.

Monday 19

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

The Pope at War with author David I Kertzer: EMU Center for Jewish Studies. On Zoom. 7 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 20

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Integrative Elul Practice Workshop: Pardes Hannah. 7:30 to 8:30 p.m.

Torah on Tap: AAOM. Take a deeper look at some ideas central to Rosh HaShanah. 8 p.m.

Community Gathering: People's Budget for Justice and Equity, Ypsilanti Freighthouse, 100 Market Pl. Join ICPJ to learn more about the county's 4-year budget and ideas/proposals from the community about what we want to see in the budget. 5-8 p.m.

Tea and Torah for Women: Chabad. . 8 p.m.

Wednesday 21

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Major Gifts Event: Federation. Washtenaw Golf Club. 6:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 22

Jewish Prayer: Finding Your Way into The History, Meaning, and Spirituality: TBE. 10:30 a.m. and 7:30 p.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

A Jewish Race Scientist in Twentieth Century Britain: Frankel Center. Todd M. Endelman. This is a hybrid lecture in Room 2022 South Thayer Building. Zoom registration: https://myumi.ch/RWNV4. 12 p.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

at the Washtenaw County Circuit Court:

Compassionate Community Conversation: "What If We Were All Free." ICPJ. We will use poetry, storytelling, and reflection to help guide the conversation and to explore the foundational tenets of prison industrial complex abolition. Washtenaw County Circuit Court6-8 p.m.

Elul workshop: AARC. Reaching outward, Din V'Rachamim (Justice/Judgment and Mercy/Compassion): What are the implications of the Rosh Hashanah image of a heavenly court in which perfect justice is weighed against compassion and forgiveness? 7:00 - 8:15 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 23

Candle Lighting 7:12 p.m. Nitzavim

TBE Library open: 5:30 to 7:30 p.m.

Fourth Friday Kabbalat Shabbat: AARC. Hybrid in person at the JCC and Zoom. Lay led. Link will be sent out the week before the event. 6:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6:30 - 7:30 p.m.

Saturday 24

Havdallah 8:10 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50–9:50 a.m.

Saturday 25

Erev Rosh Hashanah

Light Candles 7:09

Momday 26

Rosh Hashanah

Tuesday 27

27 Rosh Hashanah Day 2

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Wednesday 28

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Rosh Chodesh Circle: Zoom. Pardes Hannah. 7 - 8:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 29

Jewish Prayer: Finding Your Way into The History, Meaning, and Spirituality: TBE. 10:30 a.m. and 7:30 p.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Elul workshop: AARC. Confessing together, Al Chet: By Yom Kippur, we are to have made amends with those whom we've harmed. What, then, is the significance of the confessional words we recite together on Yom Kippur? Why do we recite as a community when we didn't necessarily commit all the transgressions? Do the traditional words convey all we need to say at this moment in history? 7:00 - 8:15 p.m.

Talmud– Jewish Civil Law: Chabad. 8 p.m.

Friday 30

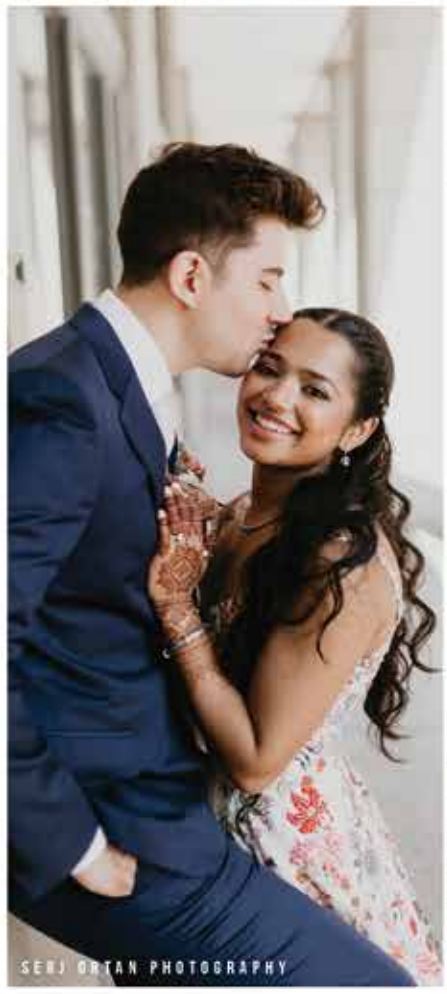
Candle Lighting 7:00 p.m. Vayalech

TBE Library open: 5:30 to 7:30 p.m.

WTBE Gift Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop!

6:30 - 7:30 p.m.



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Amy Spitalnick will go from fighting Charlottesville neo-Nazis to leading Bend the Arc

Andrew Lapin, originally for the JTA

She led a group that won a $25 million judgment against the neo-Nazis who organized the deadly 2017 Charlottesville march. Now Amy Spitalnick is taking up a broader battle.

Spitalnick, who made a name for herself as the executive director of the nonprofit Integrity First for America, is taking a new job as the head of the left-leaning Jewish community organizing group Bend the Arc: Jewish Action. In her new role, she says, she will transition from fighting Nazis in court to organizing progressive Jews against the normalization of white supremacy.

"The core goals are exactly aligned," the New Yorker told the Jewish Telegraphic Agency.

Spitalnick, the granddaughter of Holocaust survivors, will assume her new role as Bend the Arc's CEO in November. Her predecessor, Stosh Cotler, left the organization earlier this year after a decade.

Meanwhile, Integrity First for America, which built its operations entirely around the Charlottesville lawsuit, announced this week it will wind down operations by the end of the year.

Attorneys Roberta Kaplan and Karen Dunn represented the plaintiffs in the Charlottesville case, which was funded by Integrity First. The template for its successful suit, which drew on the Ku Klux Klan Act of 1871 to prosecute the Charlottesville march's organizers for planning to incite racist violence, is being adapted for various other lawsuits, including several connected to the Jan. 6 insurrection at the U.S. Capitol. But "the crux of our work," Spitalnick said, ended with the lawsuit's resolution, and she believes the group achieved its goals.

Spitalnick said she sees herself as continuing the same fight against white supremacy and "authoritarianism," but focusing on broader targets, including the mainstreaming of the antisemitic Great Replacement theory, the rise of anti-abortion and anti-LGBTQ legislation and voter suppression efforts.

"We're actually grappling with a far broader, deeper moment of increasingly normalized bigotry and extremism in this country," Spitalnick said. When white supremacists marched in 2017, she said, "it was baffling to some people." But now, she said, there's a greater realization that "we're seeing this sort of extremism become acceptable in certain spaces."

Unlike Bend the Arc, Integrity First for America does not explicitly position itself as a progressive organization. But Spitalnick said that its staff understood their work to be operating in the same space. "Fighting Nazis is a fundamentally progressive cause," she said.

"It's crucial that we not just simply hold extremists to account," she added, "but also take on the more systemic white supremacy, anti-Black racism, antisemitism and other forms of hate that underpin the broader moment we're living in."

Bend the Arc doesn't fight its battles in court: It organizes on its issues via 30 local chapters and a political action committee. Spitalnick's background is in communications rather than law (she was formerly a communications director for the New York State Senate and state attorney general). She will also join the nonprofit Human Rights First as an advisor on extremism. ■

In a post-Roe world, we need a new emergency number

Lisa Jackson, Molly Kleinman, and William Lopez, originally published in Michigan Advance

Roe v. Wade — the 1973 landmark decision by the U.S. Supreme Court that protected the right to abortion — was overturned by the current Supreme Court on June 24, 2022. This ruling places access to safe reproductive healthcare in jeopardy for millions of Americans throughout the U.S. But also at risk is our trust that calling 911 will bring us help in an emergency, rather than harm. Now, more than ever, we need a number — one unlinked to police or state surveillance — that we can call in case of emergency.

Can calling 911 for help after a miscarriage result in arrest? This may sound extreme, but is not an unfounded fear. People in the U.S. have been arrested after miscarrying. In El Salvador, where abortion is illegal in all cases, more than 140 people are incarcerated for having abortions, even though many insist they simply miscarried.

If pregnant people self-induce an abortion, but have serious complications, they may fear that seeking the emergency medical treatment they desperately need could result in arrest.

One way to improve the chances that pregnant people can get the help they need is to offer an alternative emergency number, other than 911, that is not connected to the police or state surveillance.

Data show that such alternative phone numbers can save taxpayer money, be financially stable, and are utilized by those in the community with legitimate reasons to fear law enforcement, such as deportation or fear of race-based police violence. Many communities already utilize alternative emergency numbers. Sometimes these are community-based organizations with track records of community support, such as when immigrant communities call support numbers in which social workers, advocates, translators, and community members will respond instead of police. Other times, these numbers are simply the pastors, counselors, or community advocates we trust to get us through the kind of crisis that we believe law enforcement could escalate.

Police collect or have access to unprecedented amounts of individualized data about people. Dystopian nightmares about how law enforcement might use 911 call information alongside other kinds of personal data to arrest and prosecute people they suspect of having abortions are entirely plausible. Police could run keyword warrants on the names of common abortion drugs, and regularly cross check them against a list of everyone who calls 911. They could use data from license plate readers to keep track of everyone who travels to a state where abortion is legal and check the travel history of everyone who makes a pregnancy-related 911 call. Post-Roe, the category of people with reasonable fear of calling 911 becomes "anyone who is or might be pregnant."

The best way to improve access to emergency medical care and keep people out of the criminal legal system is to prevent them from being swept up into it in the first place. That means providing a way to get help that will not end up in a police database, such as a separate emergency number operated outside of law enforcement departments.

Here in Michigan — where abortion access remains legal — the Washtenaw County Prosecutor has vowed not to prosecute anyone involved in the pursuit of abortions in Washtenaw County, whether they're a patient, doctor, or provider. However, in the next county over, the Jackson County prosecutor says he's ready to file criminal charges for abortion providers. And while Governor Whitmer has vowed to defend abortion access, individual hospitals are still reneging on their provision of abortion care. An emergency response number — similar to that developing in Ann Arbor by the Coalition for Re-envisioning Our Safety — is needed now more than ever. ■

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, ***248-408-3269, annarborminyan.org***

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, ***734.445.1910, aarecon.org***

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, ***bethisrael-aa.org***

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

A new history of WWII

Blood and Ruins: The Last Imperial War 1931–1945, by Richard Overy (2022)

Reviewed by Alfred Gourdji

Al Gourdji, a member of Temple Beth Emeth, was born in Tehran, Iran, and came to the United States at age 19 to attend New York University. He became a U.S. citizen shortly thereafter. In Tehran, his family lived within a quarter mile of the Soviet Union embassy. It was the site where the Tehran Conference was held between President Roosevelt, Prime Minister Churchill, and Premier Stalin. It was in this conference that the U.S. agreed to lead the invasion of Normandy to end the Second World War.

Blood and Ruins is a new history of WWII by Richard Overy, a noted British historian who has written extensively on the war and Nazis and spent countless years writing this book. At 1042 pages, reading it is an investment, but I found it worth the time.

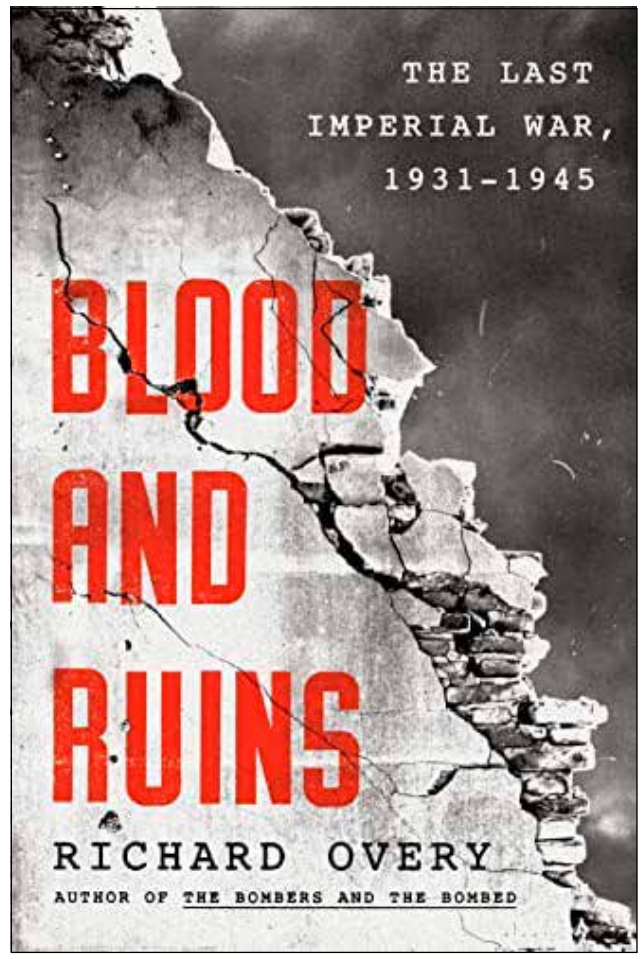
My principal observations after reading this book follow.

Blood and Ruins shapes the war as an imperial fight between elder and aspirant empires. It also addresses an important question: Why did populations within the contesting powers suddenly shift into behaviors that included accepting conscripted enslavement and complicity in mass murder under the command of relatively small elites with power levers who had not accomplished much in their lifetime?

World War II, Overy reminds readers, was the most destructive war of all time. Approximately 85 million civilians and troops were killed, representing 3% of the world's population. The largest number of victims were citizens of the Soviet Union (up to 25 million, followed by China, up to 12 million).

Overy offers differing views of the causes of WWII from both historians and the claims of the nations involved. Some say the principal cause of World War II was three nations (Germany, Italy, Japan) seeking additional space. Maintenance of colonial possessions was considered a national honor and an indication of a nation's reputation. It can be noted here that Germany after World War I was forced to give up all its colonies.

Other historians say there was another cause for World War II: an effort to maintain a balance of power. For instance, British and French angst that the German invasion of Poland was a prelude to a conquest of Europe. Another example of a challenge to the balance of power was Japanese actions which culminated in an assault on Pearl Harbor.



Germany maintained that its main objective was to destroy Bolshevism and eliminate all European Jews. Japan wanted to be the savior of Asian citizens from their white oppressors. Britain and France's main goal was to maintain their empires. The Soviet Union's main interests were in Southeast Asia, the Middle East, and Turkey.

Overy pays particular attention to the effects of the war on the people within the warring nations. There were major forced displacements and resettlements during World War II. Approximately 500,000 Germans were forcibly expelled from Eastern Germany to accommodate Poland who had acquired the territory. Approximately 250,000 Germans were forcibly expelled from the Czech Republic for resettlement in Germany. It is estimated that between 13 to 16 million Germans lost their homes in formerly German lands and those in Eastern Europe. Approximately 1.5 million Japanese residents in Manchuria and South Korea were forcibly resettled in Japan.

In the aftermath of the war, there were two to three million Indians and Pakistanis that forced to move during the Partition. Eleven million Jews lived in Europe in 1939. An additional two million Jews lived in the Soviet Union. In France 75% of native Jews survived. In Italy 80 % of native Jews survived.

Ukraine was the site of the genocide's largest single massacre. It was in the Baba Yar Ravine outside Kiev. Over two days, 3,377 Jews were ordered to build a ravine, murdered, then buried there. Eventually 100,000 would be buried in that site.

Overy spent considerable pages on personal experiences of the war. One inmate said that hope was the worst disease in the ghetto.

European antisemitism played a crucial role in decisions to promote deportation and aid the Nazis in their treatment of the Jews. Pope Pius was not sympathetic to the Jews and did little to help. One German war criminal (Julius Streicher) said that Martin Luther should be sitting in this [court] room as we did everything he told us to do in regards to treatment of the Jews. We destroyed their synagogues, we razed their homes, took away their prayer books and disallowed their rabbis from preaching.

The book also covers other areas of interest. For instance, Hitler changed his mind about invading Britain next because he thought Britain was seeking a secret alliance with the Soviet Union, so he turned his attention to the Soviet Union.

The German defeat at Stalingrad (August 1942 to February 1943) was significant in two ways. First, it denied the Germans the use of conquered Russians to fight with them against the Allies. Second, it turned the tide of the war in favor of the Allies. It was the first time that Hitler conceded he had been defeated. Both Germany and the Soviet Union lost millions of soldiers and civilians.

The bomb that ought to have killed Hitler, as well as his closest military aides Generals Keitel and Jodl, in 1945 after Roosevelt's death, lost its full effect because it was placed under a thick oak table in a wooden hut, rather than an enclosed bunker. Lieutenant Colonel Claus von Stauffenberg, the architect of the plan to kill Hitler, was wounded in the war and considered a war hero. He was a willing supporter of the war but resented the German treatment of war prisoners and the Jews.

Agreement by the Allies with the Soviet Union was reached to hold the Nuremberg trials to try the Nazis for war crimes, but the West had to be blind to Soviet crimes in order to reach agreement with the Soviets to hold the trials. One instance in which the West was fully aware of Soviet crimes was the massacre of Polish officers by the Soviet NVKD in April 1940. The truth emerged with the breakup of the Soviet Union.

It is fortunate that the Allies won the war. People should ponder what would have happened if they did not. Would it have resulted in loss of our freedoms? Would it have resulted in the elimination of the Jewish people? Would atomic bombs have been used more freely? Would the world be run by more shady characters?

The war did not waken nations to avoid further wars. In the United States, our country went through four more wars (Korea, Vietnam, Afghanistan, and Iraq). Influential forces in the U.S. pushed the axiom that Communism was the greatest threat to our powers and should be stopped at all costs.

Diplomacy to settle differences between nations and reduced armaments needs much more attention. ■

Ahead of the Curve project unveils new name

by Rachael Dawson-Baglien, Catholic Social Services

Ahead of the Curve, a project of Catholic Social Services that connects caregivers and older adults with resources, will be changing its name as it enters its next phase. The new name, Senior Resource Connect, was chosen after receiving feedback from two community focus groups last December.

Other aspects of this next stage include conducting an accessibility audit of the website, expanding the agencies listed on the Online Senior Resource Directory, and shooting new training videos for the Good Neighbor Training, which walks community members through signs of elder abuse and how to support vulnerable members of their community.

The Senior Resource Connect project aims to make Washtenaw County an aging-friendly community by helping traditional caregivers and community members connect isolated older adults with existing community resources before a crisis occurs. The website (SeniorResourceConnectMI.org) hosts a searchable online resource directory listing more than 500 county-wide resources, the Good Neighbor training, an online quiz to help older residents and their caregivers get connected with resources, and a blog that covers topics related to aging, community resources, and covid programs.

A community calendar was added to the website last fall. The calendar showcases upcoming events and activities for older adults and caregivers such as support groups, educational programming, and social outings organized by local community agencies.

Senior Resource Connect is open to all people in Washtenaw County. Catholic Social Services of Washtenaw County, a leader in providing services to older adults for over 60 years, strives to help people live safe, meaningful, and independent lives with a focus on stewardship, acceptance, dignity, and caring for the disadvantaged. For more information, visit us at www.csswashtenaw.org. Additional support is provided by the Area Agency on Aging 1-B and the Michigan Health Endowment Fund (Healthy Aging).

We all have a role to play in building a more aging-friendly community. More information can be found at SeniorResourceConnectMI.org or by emailing Rachael Dawson-Baglien at rdawsonbaglien@csswashtenaw.org. ■

Have you heard?

Ahead of the Curve *is now*

Senior Resource
CONNECT

We're changing our name to better serve you.

*Our name has changed, but our **vision**, **values**, and **dedication to** the **community** have not.*

Senior Resource Connect will help you:

Identify. Assess. Connect.

- Searchable senior resource directory with over 500 local resources.
- Learn how to support your aging relatives, neighbors, and customers.
- Not sure where to start? Take our resource quiz.

Senior Resource
CONNECT

SCAN ME

Do your part to make Washtenaw County a more aging-friendly community by visiting our new website!

SeniorResourceConnectMI.org

Or call us at (734) 971-9781 (opt. 8).

Senior Resource Connect is a program of Catholic Social Services of Washtenaw County.

Ann Arbor Reconstructionist Congregation

A welcoming Jewish community with musical, participatory, and egalitarian services.

Rabbi Debra Rappaport

Beautiful Hybrid High Holiday Services led by Rabbi Debra, our guest Rabbi.

This year's Chagim will be highly participatory and supported by community vocalists and musicians.

Religious school for children K-7 uses an innovative project-and-inquiry approach, including regular outdoor environmental education at a local farm.

Shabbat services are held on the second Saturday and the fourth Friday of every month.

For more information, please contact us at info@aarecon.org or 734 445-1910.

www.aarecon.org

"To save one life is to save the world entire."
— *The Talmud*

This High Holiday season, as we seek spiritual and physical renewal for ourselves and our loved ones, let us also remember those in Israel who nurture and renew life every day.

Whether it's treating civilians wounded in terror attacks or responding to any number of at-home medical emergencies, no organization in Israel saves more lives than Magen David Adom.

No gift will help Israel more this coming year.

Support Magen David Adom by donating today at afmda.org/support or call 866.632.2763.

Shanah tovah.

AMERICAN FRIENDS OF MAGEN DAVID ADOM מגן דוד אדום

Saving lives. It's in our blood.

afmda.org/support

Join Jewish Family Services for the second annual

JFS Jewish Family Services of Washtenaw County

WALK A MILE IN MY SHOES

Sunday, October 9th, 2022

This event helps to raise the vital funds necessary to support our efforts in addressing the humanitarian crises around the world.

Watch our website as more details are shared jfsannarbor.org

FALL (SEPT-NOV) WISE AT THE J CALENDAR

WEEKLY WISE AT THE J

Wednesdays and Fridays

- In-person at the JCC of Greater Ann Arbor
- Lunch served at 12pm
- Wednesdays after lunch: Popular movies from yesterday through today, showing until 2:30pm.
- Fridays after lunch: Mahjong until 4pm.
- $3 cash donation for a freshly prepared kosher dairy lunch.

Adding Mondays beginning October 3rd,

- Lunch served at 12:30pm on Mondays
- Mondays after lunch: A mix of games, cultural/ musical presentations and more until 3pm.

To register

- Contact Cole Nelson, JFS Community Engagement and Events Coordinator
- 734-716-4442, cnelson@jfsannarbor.org

Wise. @ the J
Powered by Jewish Family Services of Washtenaw County

A MATTER OF BALANCE

A Matter of Balance (MOB) is an 8-week fall prevention workshop.
This is a virtual class offered via Zoom.
This workshop can help you:

- Learn to prevent falls
- Learn to manage falls
- Make safe changes at home
- Improve balance and flexibility
- Requires pre-registration
- An info session will occur on Wednesday September 28th from 2:00-3:00pm.
- The 8-week workshop will run on Wednesdays, 2:00pm-4:00pm (register to attend the full 8 weeks, no drop-in sessions)

Sessions 1-8:

- October 12, 19, 26
- November 2, 9, 16, 23, 30

To register

- Contact Marina Sarafian at JFS
- 734-769-0209 ext. 362, marina@jfsannarbor.org

MIND AEROBICS

An evidence-informed mind training program. A workout for your brain!
An evidence-informed mind training program. A workout for your brain!

- Twice weekly- Tuesdays & Thursdays September 29th, 2022 - December 22nd, 2022. 2:45-4:00 PM
- Classes will be held virtually and class size is limited
- Register to attend the full 12-week course. No drop-in sessions.

To register

- Follow the link or contact Marina Sarafian at marina@jfsannarbor.org. For more information or to inquire about a scholarship, please contact Marina.
- Visit our website to learn more and REGISTER: https://jfsannarbor.org/events
- The fee for this 24-session course is $180

WELLNESS WEDNESDAY

JFS hosts Wellness Wednesday monthly. It's a free virtual program to promote well-being. Please keep an eye out for more information about upcoming Wellness Wednesday offerings for September, October, and November!